

The Confutation of

the Abbote of Crossegues Masse, set
furth by Maister George Hay.

Math. 15.

All plantation that is not planted by my hea-
uenly Father, shalbe rooted out: leaue them, for
they be blinde guides to the blinde.

Cypriane, Lib. 3. Epist. 2.

If in the Sacrifice which is Christe, onely Christe is to be
followed, then must we here and do that, that Christe did
and commanded to be done, since he in his Euangell, say-
eth, if ye do that I command you, now call I you not ser-
uantes but freindes. And the Father out of the heauen
testifieth, saying. This is my moste deare Sone, in whom
I am compleased, here bin, if then onely Christe is to be
herde, we ought not attend what any man before vs iudged
to be done, but what he, who is before all, Christe, first did
for the consuetude of man must not be followed, but the
truth of God.

Imprinted at Edinburgh by Robert
Aikyn, and are to be sauld
his house at the nether Bow.

Cum priuilegio

563.



The Writer to the Reader.

AS I haue at all tymes bene ready to employe and bestowe my laboures, to the auancement of the glorie of God, and vtilitie of his Church, so the bziute ryling of this that I now present vnto thee good Reader Confutation of the Abbore of Trofagnels Masse, I wes mosste diligent, and trauelled mosste earnestly with the Authoz of it, that it might come to light. Hard it wes vnto me, amongst many others, to obteane it of him, a man shamefast of his owen nature, yet by the moppoortune and continuall sure of the Church, & freindes being mollified and moned to yeald and remitte somwhat of his will, in end oppenned by his mynde, that he hath onely written this by maner of declamatiō, and so hath vsed some Greik wordes, as expressing the mater mosste linely and sensible, which wordes I had no Characters to expres: this moned me somwhat at the beginning, yet finding them few in number, and so seruing to the mater, as I could not well suffer them to be taken away, yea, and no impediment to the vnlarned, the sentence being masse plaine, I coulde not thole the learned to be frauded of so great a help, and so vndertake the mater. wherein I haue vied the help of a mosste excellēt young mā, wel exercised in the tongue, yet the trauel being wearisome in the haile of his occupatiōs, the ordour and reule by him laide, I wes driuen, and content to borrow the laboure of some Scollers, whome I iudged to be mosste expert. Whom vnto it muste be imputed, if ether fant shalbe in lacking of a letter, or otherwayes in accent, and others such accidents. This I speak not but to the praise of the great good wil of the chilozen, who are ready and willing to gracifie the Church of God: but to vindicat the name of the Authoz from all calumnie of blaspheumus and wicked tongues. If I should haue such help of the Church, as I haue oftentymes implozed, they should not the ingynes and labours of the learned in the countrie be retarded by any such impediment, yea, and I will promys further, we should not be troubled to send here and there, abounding in all thinges necessarie within our selues.

And so faire thou well in the
Lorde Iesus. At our birth,
the penult of July.

The Epistle.

To the moste Noble, potent, and godly Lorde
James, Earle of Murray, the Authoꝝ
wisheth grace, mercy, peace, and
increaie of heauenly gistes
of the Spirite of God.



His consuetude hath of long antiquite
obteyned, moste myghty Lorde, that in
weighty matters, and argumentes of
consequente, euer the Patrocinie, fauor
and authoritie, of some great princely
man, hath bene implored. The occasi-
ons and causes hercof, althoght they
may appeare many and diuers, yet
alwayes may be comprehended in a
certaine number: for some, traueilling in an haitefull argu-
ment, subiect to inuy, and tonges of many, iudge the
help and protectiō of such, as placed in authoritie, are most
reuerēced of the people, and ether by wisdom in iudge-
ment, or by prowes in warrēly effaires, hath coriliat crea-
dite and beneuolence of the stronger, iudged the help (I
say) of such, moste requisite and necessarie: promising to
them selues securitie and quietnes vnder there shaddowe,
as it were, authoritie and power: as that we obserue
commonly, and be reached by experience in all aiges, euer
the muses to haue followed the impire, dominion, & mo-
narchie, yea, and with them flitted and remoued. During
the impire of the orient, that is, Assirians, Chaldeans, and
Persians, the Gymnosophistes were in price, the Magi-
ans authorished, and Egypt, and east partes, moste fre-
quented: but this power being deuolued to the Grecians,
we read, how suddenly amongst them, all sciences and
knowledge florisheth, that (as it were out the hors of

The Epistle.

Acove) starteth vp hundrethes and thousandes, most eloquent in tongue, moste witty in iudgement, yea, and most solide in erudition. This their zeal & emulation continueth so long as they had the vpper hand, whereof they being spoiled, it wes not so lamentable and greuous their decay in power, and fall frome dominion, as the lose of those, wherein their principall glozie and reioycing did consist, sciences, to wit, and erudition, which altogether with the impire flitteth. This, no doubt, as it procedeth of the cairful prudence of our God, erecting, & ouerwhelming Realmes at his good pleasur & wil, so is it, as it wer, moste kyndely and naturall, that the muses delicat, tender and Dames louing of quietnes, still persue to be in greatest securitie and honour: which taken away, then do they incontinently vanishe.

Others, to whom the horne of abundance is shute vp, are diuinen to dedicate their laboures, to such as they haue found mercysfull and beneficiall towards them, to witnes their gratitude and thankfull mynde, on that one parte: & on the other, to satisfie the moste iuste and reasonable desyre of their manteiners, who pleased hereby to redeame their memories, from eternall and euertasting obliuion. Alexander the great, howsoever he hath exceded and excelled all, that hath passed before, in amplytude of impyre and conquest, yit in this indgeth and pronounceth himselfe vainquest, and inferiour to Achilles, that he neuer endre haue such one as Homerus, to write the historie of his valiant Actes, and to set furth his praises. Demuric & lacke of maintenance, as they be great enemies to good letters, so is there nothing in this earth, whereby we are encouraged more nor by the esperance and thrifte of that glorious immortalitic, which maketh the Fathers, howsoever deprived of this lyfe of many aiges past, yet to liue still, and their memories to be moste happy and blessed. This is the glorie of the children of God, seing the caire of their God, to vendicat their Names from darcknes, committing them moste diligently and faithfullly to Register; that albeit their staite and condition be moste deplored and miserable, yet their memories are at all tynies in Gods presence, moste recent and blisful. All do trauelle to be spoken of, but in the meanes standeth the diuersitie: the tyrane pfeaseth to this: what obteineth he? He is called
a proud

Dedicatorie.

3

a proude tyrāne: the bloodthirsty, cruel: the ambitious re-
ceaueth the same hye: and the same rewarde proponed &
abpdeth all the wicked: the solide glorie apperteaneth to
the godly. Other causes may be gathered besydes these
two touched by me, yet because they may be referred to
these two heades I will not wearie my pen in recyting
them.

Some, and of them a great number, we know to haue
abhorred this, conceyning them selues, as it were, within
their owen walles, and determined to sing to them selues
(as is in the Proverb) and to the muses: which sorte of
men, as I darre not damne, so had I proposed with my
self to follow them. For being younge in yeares, & void
of experience, nether yet at any tyme before exercised in
the lyke argument, such houres as I might cut of from
the publicque charge and occupation, my mynde wes to
bestowe in suche kynde of Declamations, as Quintilyane
teacheth by the Greik word *ὑποπόδης* and there appoin-
teth and recomendeth to them, as are not yet able for the
soure and the feildes, whereby they shal proue them selues,
and trye their forces. But as commonly cometh to pas,
that, are we rather disappointed of, that we moste ca-
nistly conclude with our selues, before that euer I coulde
put any parte of my deliberation in practeis, the charge
came to me, and moste straitly, to vndertake the matter,
and proceed with all diligence, commaunded.

This commandment, at the beginning, albeit it wes
somewhat fearful to me, vnderstanding hereby the Church
bitterly to repugne to my mynde, yet because I wes deter-
mined to examine my self in the same argument, I refused
not plainly, resolved, that, that matter should not come to
light, which I had chosen to my particulare exercise. The
worke is not yet finished, when the brutt ryleth of the ab-
bates great danger of death, the seicknes beig so invalesed
that he could not escape. Here is herde the complaint of
the godly, thinking and laying before their eyes, the wic-
ked speaking and bzaling of his fauorers, who of our con-
tinuall silence, should haue taken occasion to blawe vp,
if caise any thing shoulde come to lyght after his death,
wold seme to haue iust cause to accuse our long and fearfull
silence. Then were the eyes of all turned and fixed vpon
me, hearing that the charge hath bene laide to me, and that

The Epistle.

I had proceeded therein. The matter wes verie sore, and heauy vnto me, raniſhed in ſindrie, and they contrarious thoghtes: harde it wes to me, who hath ſtill bene, as it were, in the ſhadow, to come to the light, to euenture my fame, to expone me to the tongues and iudgements of all, to enter in a fearful and terrible battal, with a proude and wyde blowing Goliath: on the other part, I wes no les moued, at the earnest ſutte and request of the brethzen, the commandement of the Church, and moſte of all, touched in conſcience, with the ſtaite of the cauſe and condition of tyme. The word ſtill increaſing of his ſuddane death, yet ſuffer I not my ſelf to be vainqueſt utterly, but this farre I inclyne that I ſhew my labours to the brethzen: which way, as it wes ſubtilie diuiſed by them, ſo did it wholie diſapoint and fruſtrat me of all I had determined. For neuer could I obteane it of them, nor procure quietnes to my ſelf, till it wes copied and ſend to the Abbote.

Thus wes my ſilence broken, my purpoſe diſſolued, and I pulled furth to the ſonne: and as it cometh oftentimes to paſſe, that there is none bolder nor the coward, when all way and euacion is forecloſed, ſo did I ſeale my ſelf moued: for the charge being laide to me, to paſſe in Carrick, I glaidly obeyed, thinking that I could not, but reſute that by tongue, which I had conuicted of Idolatrie by pen. In that iorney, what wes proſected, I reſerre the iudgement to others.

Now that this my tranell, cometh laſteter to light nor that ether my opinion wes, and the earnest deſyre of the godly: ether yet the ſtaite of this action, and the iniquitie of the tyme, yea, and the loithſome ſtomaches of a great number, weareing and abhorring all good thinges did require: the cauſes are, my continual occupations, which (God be praiſed) groweth and increaſeth: being fiſt appointed to Carrick, and immediately after my returning, called to the ſame office in Court, beſore you my Lorde, and my Lordes of Counſaile: wherem, what relaxation I haue had or can haue, your Lordſhip may be a moſte ſuſtaſt and faithfull witnes,

The ether impediment wes, and that greater nor the ſormare, that ſeing I had deliuered the anſwer to the Abbote, neceſſarie it wes to awaite vpon him, and carie til he ſhould reply, leaſt I ſhould be driuen to make two of one.

whercof

whereof, being now dispaied, and assured by some of his familiars, that he myndeth no such thing, at the earnest request of freindes, and comāndement of them, whome I reuerence I haue committed the Sailles to the windes (as Quintiliane speaketh Elegantly) and will call to God for a good and prosperus viage, to them that lonseth to insist still in the similitude. The counsell of Horatius and Quintiliane, is not to be contemned in suche cases, desyring vs to lay asyde our workes, for a certaine tyme, till that the hait of the inuention be cūled, and we spoyled of the Fatherly affection, as it were, towarde our owen workes, may take them againe, and so iudge of them, as of the workes of others.

Well this, whatsoener it hath bene, my trauell, I haue caused appeare in your Name, my Lorde, partly to ridde me of the fals and calūnius speakings of a great mainie, who as they be altogether borne, and doe wholly liue to their Bellics, so repleanished with inuy, and I will do delyte theme selues in preposterus and wicked interpretation of euerie manes laboures and occupatiōs: partly that it may remane with you at all tymes, as a sure pledge and monument of my great ready minde towarde your Lordship, ceading in facultie and power to many, but in will, geuing place to none. The gift is not so much to be esteamed and mesured, by the quantitie and excellēcy of the gift it self, as by the free and liberall hart of the giuer. A cuppe of cold watter lacketh not the praise at some tyme, and our Maister pronounceth, that the poore wyfe that hath offgth two smal peaces money, hath bene more liberall, nor they who hath casten in moſte. These then my firste fructes, I offer vnto you, my Lorde, whereby ye will knowe that I haue not bene Idle, in this my shorte absence from Court, but as I aduertest your Lordship by writing, faithfully bestowing my laboure and tyme, in that action, that ought to be more deare and precious vnto vs, nor all the dignities of the earth, riches, honour, pleasure, voluptie, yea, the lyfe it self. I doubt not, but in what parte soener the iudgements of others shall inclyne, yet your Lordship shal (as the Poete speaketh, and after him Plinius to the Emperour Domitiane) esteame these my wowes to somewhat. If at any tyme, it should please the goodnes of God, to moue the hart of the Quenes Maies-

The Epistle

He, to take this Treatie in hand, and read it, then had I reported the full ppyce of my laboure: then were I fully satisfied. In reading ye know, my Lorde, how we ought to lay asyde all affectiō, weye the arguments, consider and examine the pitch of them, hereafter pronounce and iudge, for there can be no greater inimie to the trowth, nor a foreconceaued opinion of error, confirmed by long antiquitie, and a certayne progres of yeares, and yet we know, as Peregrinus the Philosopher sayeth, that the trowth is daughter to the tyme, howsoeuer it shalbe suppressed and buried, as Democritus sayeth, in the pit, yet wil our God bring it to light, and declare that, that is not the trowth, that is approued of many, but that, that he hath reueiled. If thus, I say, our Souerane should enter in work, then I doubt not, but she should consider the equitie of our cause, then she should haue a flourishing common wealth, then should her S. Liges be assured of tranquilitye & obedience, that as she craveth the seruice of our bodies and substance, so we may moste hartly and gladly discharge our selues before God, and the whole earth: our hartes being ioyned together in vnitie of doctrine, which is the onely and most sure bande (as Augustine speaketh) whereby the hartes of all are conciliat, ioyned, pea, and reteyned together.

Thus I commit her Maestie to the protection of the moste heigh, who hath in his handes the hartes of princes, and turneth them to and fro, at his good pleasure; and will: and wisheth lykewise to your Lordship, the increase and aboundance of the giftes of his holy Spirit, that as he hath begunne the worke in your handes, so he will assist you to the end, as we may luke continually for the lyke conforite. And so faire well in the
Lorde Jesus Christe. At Edinburgh, the penult day
of July. 1563.

Your Lordships moste humble
and obedient Seruicure,
George Hay.



According to the approued, laudable, and receaued vse of writers, that do tranell in any argument of consequence, I haue iudged it verie necessarie, to admonishe thee good reader, of the style, ordoꝛ, and maner that I haue followed and obserued, in this my answer and confutation of the Abbote of Crosraguels masse. For it may appeare strange at the first face, that for a smal tractie and volume, not exceeding the boundes of threttie small leaues, direct forth and sent by him, he shal receaue hardby fouertie sheites of paper, in greatest and fullest measure.

Secondly, it may be asked perenenture, that in suche aboundance of flourishing ingines, in suche welth of solide iudgementes, in suche plentie of eloquent men and persection of letters, tongues and erudition, as I may treuly affirme, ether wes neuer at least these thousand yeares wes not, that this charge should be laide to me, or by me vnderaken. For in that one, may appeare temeritie and rashnes, in that other arrogancie and lack of iudgement. Somthing thridly may be inquired of our long silence in consideration, that this our Abbote hath continually barked from the beginning of this merciful visitation of our God, and reformation in Scotland, yea, and set forth some thinges that be plainely red, and enerie where to be found, that the rest of his workes which be no les pernicious be neglected, and this onely hath bene iudged worthy of answer.

To satisfie thee good Reader, in the first head, thou shal vnderstand my studie and trauel to haue bene, to make all thinges plaine and sensible, aswel of Scripture, as of antiquitie: for in this, no dout, lyeth the cause of his shortnes and of my prolixite, not that I haue bene any wayes long in this argument, which vndoubtedly requireth ample tractation: but in respect I speak of his compendiousnes and obscuritie.

In the maters of Scripture it can not be denyed, but he hath bene (as I note) in some places, ether sleuthfull, negligent, and obliuious, or els so addicted to his owne iudgement (wherein he confidis not lytle) that whatsoe-

For the reasones it may seme strange, why this Author shold vnder-take this charge.

An answer to the firste reason, wherein is declared why this Author may seme prolix, and the Abbots brief & short.

To the Reader.

why the
author
must in-
sist on e-
uery pla-
ce.

uer he hath iudged of any place, the same should the Reader immediatlie approue, and without any stay or impediment, esteeme it for a verie vndouted treuth. To pike forward to this, the imprudent and vnskilfull Reader. We obserue his craft to be, to alledge and cote in the margen the authorities of Scriptures, Fathers and councils, as should appeare to the Lector, that all, that is alledged by him, is spoken out of the mouth of suche Authors as he there notes. In this part I am driuen to produce euerie place, oppen vp the mynde, sense and vnderstandig of it, and satisfie to euerie thing can be objected, because the danger is so great that if I should pas by any thing with silence, that incōtinentlie should be iudged to make for his partie.

In the Fathers and councils I foresaw somewhat more, that they hauing almoste continually in mouth, solemnities of Masses, Sacrifices, Hostes, Oblations, worship-pings, Myracles, and suchlyke, I feared that these things should be interpreted, and vnderstand after the superstitious vse that we haue sene, rather then according to the mynde of the Author, and the practise and custome of that tyme. Here am I constrained by conference of places, to shaw the mynde of the writer, and by the consuetude then vsed, to declare the naturall intelligence of euerie thing, which part as it hath bene to me painefull and tedious, so I dout not, but it shall not onely be to the vnlearned comfortable, where they are assured of the antiquitie, but also to the learned, they being releaued of the werisome wadig through the Doctors, and to bothe shall this my lauboure serue for a Mirroz to behold the great puritie, the godly lyfe, the care ouer the poore, and the liberalitie of the primitive Church, and the old Fathers which being conferred with the examples of those that wanteth and brageth of the tytles of successors, may be knowen, how far they be not onely fallen from the puritie of the doctrine, but lyke-wise horrible declined and degenerated in all good vertues and maners. This shortly for answer to the first head.

An answer to
the second
head.

In the Second head I shal not be verie long, the ordor of reformed persones we know, to be subiect to the commandement of the Church, without all shift, tergiversatio, or repugnancie. What is the iudgement, and opinion of men of letters of me, I haue not to inquire: the occasions,
mouing

moving them to laye this charge to me (moſte vnable amonges many hundreth) as vnknownen. But alwayes God be pleased, my duetie I know, which is all particulare respectes and considerations layed asyde, to giue and dedicat my self holpe to the seruice & proſpect of the Church of God, Iudgeing it rather my part and office in obeying there honest charge, to euenture my fame and estimation then in disobeying and schifing, to be esteemed contumacious and fearfull.

The argument I knowe to be vnplausible & odious till a great noubre, and they not of the lawest sorte. But vnder protestation, I speake of the particulare offence of any: that simplie I prosecute my mater and declares my iudgemēt frelie, wherein I doubt not but enery man wil tak in good part, that I gentlie and with a liberale hert doth offre euer submitting my self to iudgement & correction.

In deid the raling and babling forthe, without all modestie vpon the ministers of God, hes moued me to be somewhat scharper then my nature beares or yet the Law of amitie requires, with the Abbote. But in that let enery man be assured, that nether haue I bene so hoire as he moſte iustlie haeth deserued nether yet do I meane any thing but of the qualitie of his mynde, without any further respect. which vnſpynedlie I protest euery where, doeth displease me with all the learned and Godlie.

As to the speaking somtymes in the singulare somtymes in the plurale noubre that my lorde knowes well yneugh, to be the maner of speaking in all tounge and of all wrytters in suche case.

In the thrid poynt, i verie deid I may say that before this boke wes deliuered to me, I neuer had sene none of his workes, yea, and I belene that the most part of his wrytings be ether vnſene to the rest of my brethren, or at least, they that they haue sene, they haue iudged vnworthy of any answer. The causes of their silence may be easelie gathered out of Cipriane, against Demetrian⁹, whome he along tyme barking and continually inueying against God, did contemne, iudgeing it better to winke at his ignorance, the by answer to stirre ad prouoke him to a greater phrenesie. we know wel yneugh the nature of such men, that rather by answer they be kindled & inflamed to burst forth, the to receaue any instruction, or be moued to contene them

Answer
to the 1.
head.

To the Reader.

Psou. 23
 .3.
 Psou. 26
 .4.
 Math. 7
 .6.

 why
 theidlie
 the Abbo
 tes boke
 is answe
 red.

 selues within the boundes of modestie and shamesfastnes.
 Cypriane adduceth sundry places out of the Scriptures,
 as. Thou shalt say nothing in the eares of the vnwise, least
 when he shall here, he mock at thy witty speaking: and in
 an other place. Thou shalt not answer to the foolish, accor-
 ding to his folly, that thou be not lyke vnto him. We be
 warned by our Master, not to cast holy thinges before
 swyne. Many other causes may be adduced of their si-
 lence, which should moue any man to beare with these me
 for a certaine tyme, in esperence of some amendmēt. But
 where the euil is incurable and danger appearing to the
 simple, then the byrdle is to be lousd to the tongue, and
 the pen sharped to the bartell, not for the satisfaction of
 suche me that giuen to cōtention, be indured and wrapped
 vp in all blindnes and obstinacie, but in consideration of
 the good and vnlerned Reader, who may here be sedu-
 ced and caried out of the way by a blinde guide.

I haue travelled here to comprehend his whole boke in
 this my answer, I haue broght forth his argumētes, word
 by word, wherein if any fault shall be found, let it not be
 imputed to me, but ether to the author him self, or els to
 his scribe. To the argumentes I haue answered formally
 in my iudgement, his wordes be noted in the margine,
 with this marck " so that the Reader may easylie discerne
 betwix his text and my answer. Somethings in the latter
 part of his boke as nothing apertenig to the mater, by his
 own cōfessiō, I haue only touched, & not fully recited. The
 mater is comfortable, seing as it were two aduersaries, Ju-
 ning had to hand in a feild, & contending for the victorie.

These were the principall thinges I had to forwarne
 thee good Reader, praying thee, to tak in good part, this
 my trauel. Thus I commit thee to be guyded by the
 Spirite of the Lorde Iesus, in expectation of
 better, when God shall giue it vnto me, and
 when the occasion and opportunitie shall
 serue. At Edinburgh, the 15. of

Julie. 1562.

Heir followeth the

Confutation of the Abbote of Crosraguels Masse, made by maister George Dape,



IT IS it is, that befoze this boke of the Abbote of Crosraguels was set furth and published, sundrie and diuers were the opinions of men concerning it. For the sorte of them that be comonly tearmed Papistes, aduersaries to all true Religion, thoght in verie deid that they should receaue such a comfort, yea, such a Sun, as no munition myght withstand, no strength resiste, nether yet any maner of force repel. They were encouraged by the brute and fame of the man, who onely wolde appeare in these tymes to haue dexteritie of ingyne, helped and anan- ced by long progres of tyme spent in good letters, yea, and besydes the Scriptures of God, will also appeare to haue the conference, iudgement, and authoritie of the ancient fathers and councils, which it may seme to the Reader that he seadeth (not vnlke to the nyne Muses) in his bo- some. I my self hauing hade some tymes credit and ac- quentence of the man, looked for somewhat that might haue troubled the consciences of waiklinges, and of such as stay- ed them selues vpon a glistring and semely ymagination of mans heart, rather then vpon the written and reueiled treuth, by the spirite of God. For it wes not vnknown to me how familiare he hath bene with the scolastike So- phisters, their thornie questions, and scabrus conclusions yea, and some of the ancient Doctors, whose writings, what by ignorance of tyme seduced, what by affection car- ryed away, I thoght wel he should weis to his vngodly opinion. So that I wes driuen not without sobing, gro- ning, syghing, and bitter teares to lament and bewale the state of the simple and vnlearned, who in such repugnancie of contrarious opinions, could not wit whereunto to cleaue, nor what they should follow. And to speak frely on the other part, in respect of the amitie that hath other times

what
wes the
fame and
estimati-
on amo-
gest the
Papists
of the ab-
bottes
boke.

The Confutation of the Abbote

interceded betwix the Abbote and me. I wes not lytle moued, that he (for I can not tell what applausiō & fame to be reported of the wicked and vngodly) shoulde haſſerd and euenture his exiſtimation in ſo impious, fooliſhe, and vaine a purpoſe, that he not vnylike to the Gyātes, ſhould oppugne the manifeſt treuth of God: and ſo to giue him ſelf forth a banier man to all the wicked in a diſperate cauſe And ſynally that he ſhould giue and beſtowe his tyme ſo, that it myght ſeme, rather that he proceadeth from the hoſſes, to the Aſſes (as is in the Prouerbe) then from the Aſſes to the Oxen.

This my querimonie wes common to all the learned & godlie: who as they compleaned vpon the entreatment of the ſimple, ſo did they wonder, that a man of his owne ſtudie, without all conference with men of letters, yea, and neuer hauing hard the doctrine taught: but ſeperate out of the Tentres of the people of God, to a certane corner and Celle aſyde, to be rauished to ſuche a phzenefie, as to damne the eternall veritie of God, to declare warre to all godlie men, and vnder the culloz and pretext of knowledge, to ſhaw his owne infancie, and oppen bp his ignorance, and ſo to expone him ſelf to mockage and deriſion. On the other ſyde it wes ſomewhat comfortable, that we pceaue god, as it were, ready bent to haue his veritie examined and tryed, and for this cauſe to haue it ſtoutlie aſſayled and violentlie inuaded, that the victorie enſeuing, may be the more tryumphant and glorious. But whatſoeuer wes the expectation of this golden birth, before it wes brough to lyght: Alwayes it that is moſte comfortable I do marck, the curages of them that did moſte brage of it to be fallen, being altogether fruſtrate of their expectation: the ſimple to be nothing moued: the learned and the godly to compleane of the tyme ocuſly and prophaneſy ſpent, which is ſo precious that the Apoſtle Paule willeth vs to redeame it by all meanes.

The curages of the depēderes vpon the abhotes boke, rebated.

To the tryſles that be gathered out in this treatie, albeit answer be made euerie day in the Sermons, and euerie boye that hath ſene the Catechiſme is able to reſell them: yet ſeing the deſyre is of many that they be confuted by wryting: the charge being lade to me, I could not reſuſe it, nor deny my lauboure to the Church of God, iudgeing it rather to ſtand with my deutie, to obey the comādemēt of

of the Congregation, in the defence of Gods cause and the
trench, the to haue respect to an withered & intermitted a-
mitie, yea, althogh it were neuer so strait and deare.

Now before I enter into the matter, let no man loke
for suche horrible and blasphemous imprecations of me,
as this Author maketh in syndrie places of his famous
worke of the masse. For such imprecations, as they proceed
of an obstinate and contumacious heart, so they be altoge-
ther Deuillish, to deceaue and draw back the simple igno-
rant and vnskilful Reader, vnto vtter destructiō, althogh
they be without all authoritie of Scripture, or exemple of
the godlie Fathers.

The authoritie of Paule shalbe found so farre sought, and
so impertinent to the purpose, that I truste our hoily Ab-
bott will not leane thereto. And albeit he shall so do, we
knowe with what Spirite Paule wes led, and his pen
directed.

Do we reid at any tyme, that Cypriane, Augustyne,
Hierome, Chrysostome, Theophilactus, Tertuliane and
the rest of the anciēt warioris, stirred vp from time to time,
by Gods holy Spirite, for the auenging of his cause aga-
nist the vnhappy sead and members of Sathan, hauing to
do with no les pertinacious and wicked enimies to all
trench and Religion, nor we instantly: do we reid, I say
againē, that euer thus madlie, and blasphemouslie they do
renounce Gods mercies, and submit them to his seuerē
iudgements: I am able to say: not.

The ab-
bot with
out al ex-
emple of
any god-
ly, renū-
ceth god-
es mer-
cies.

But I can shaw you, Sire, of what fontane, these your
blasphemies do flowe. we reid in deid that the Prophetes
of Baall, ordinarlie did smyte them selues with knyues
and Lancettes, and that (as appeared to them) wes no
vaine cerimonie, but vsed to this end, that the people
myght be hereby moued to credite them, and they getting
authoritie to their fond dreames myght be iudged moſte
strong in defence of their opinion.

1. Reg. 18
28,

And this shall we obserue, in all Authors of vntreuth,
and forgers of lies, that continually to affirme their impi-
ous doctrine: ether shall they vse prouocations to Gods
iudgements, ether to such corporall chastisement shal they
submit them, as may seme to declare in the inuencers of a
fals Religion, an zeal to iustice and equitie: a bolde con-
fidence in their opinion: and a wil to suffer the extremitie,

The Confutation of the Abbote

for the defence of that which they mantene.

A compa-
rison be-
tween Ba-
lams pre-
stres and
the Ho-
pes.

Thus hath God moste iustlie permitted the deuill to blinde men in all ages, who more delyteth in their owne imaginations, then in the treuth of God plainly reuealed. The Analogie and similitude, were verie proper betwix the Prestres of Baall, and the Hopes shauelinges: in the discurs of the whole, if I should differ to the particulare: of the dum & deaf god of the one: the caike god of the other: the incantations of the one, the sorcerie of the other: the stoike grauitie of the ministers of the one: and the stubborne morositie of the other: the dissolute lyfe of the one: and the ryote of the other, and so forth, as were moste easie to draw to him that should set his ingine he-therto, and that not without fructe to the Reader.

An great
swearer,
is alway
suspe-
ct of gret
fallshedd.

Thus then let vs gather this note, whereby we may discerne the rauennus and disceatfull wolfe, from the godlie and religious Pastor, to wit, by these extraordinarie and horrible imprecations: by suche prophane and barbarous renouncing of Gods mercies. For as in iudgement the deposition of him that sweareth moste enormely and haynussie, is not of greatest faith and authoritie, but rather is the more suspected. So haue we to iudge of his preposter and inuerred Silenus who regardeth nothing the prophanation and abuse of Gods holy Name, and so to make him author of vntreuth: speaking only to draw the people vntwarres to his deuillish fantasies.

If the
Abbote
appere
enraged
in wrig-
ting what
wold he
shew hi
self in
speaking.

My purpose is then to procead through the weightie argumentes (for so he will haue them seming) and shawe to him with all modestie, wherein he deceaueth him self, what is wrongously and preposterously drawen to his purpose, wherein he abuseth the Text of Gods worde and authoritie of the Fathers. Finally to supplie the parte of James, who as he is introduced verie simple, so he sheweth him self to be to hastelie vainquest. To such an Capitane, shall I neuer commit my hould in keeping, nether yet to such an aduocat, the defence of my iuste cause.

To that I haue passed through the whole, I will not speak of this, that our Author doeth wonder the masse to be called Idolatrie and witchcraft, and pronounceth boldlie, all them to be possessed, that so doeth affirme (it appeareth well that the man hath bene in an great rage of leuer: for if the wordes, he here infarce, shoulde haue bene pronounced

pronounced by mouth, Lord what scheikes should he haue shewē: I am assured he should haue passed Cornet, Chalme and Trompet) how treuly this is said by him, in the end the Reader will perceane.

Now to inue with this Doctor, and susteine the part of James. How are ye able to impute this argument? All worshipping of God inuented by the brane of mā, is Idolatrie, the masse is of that nature, ergo it is Idolatrie. Let vs consider how this Sophister, new start vp out of Sorbone, goeth about to impugne the proposition of this Syllogisme. It is expres (sayeth he) against Gods word, for Abraham and syndrie of the Fathers had inuented wayes and meanes to worship God, without any commandement.

A bold & shames assertion of the Abbotes

Thus, this new Doctor playeth him with his micrie concept, but the mater were of lyght value if he should not trauell to draw the godlie Fathers allowed, and hauing testimonie of the Spirite of God, into the same impietie, and so to make them as it were Authors hereof. This is the fructe that is to be looked for, of the vaine fantasies & fond Ymaginations of the wicked hartes of men, when they take vpon them impudentlie the part of God. The man I can not tell what he thinkes of the mater, alwayes he reciteth no Text. I rewe it is, that some Cotation is in the Margine: the 12. 8. and 4. Chapitures of Geneles, places as appeareth to him so facile and pertinent, that they need no rehearsall.

In deid I will not werie to bring forth the wordes of the Text. It is written in the 12. Chapiture the. 9. vers. When they were cōing to the place which God had shawē to him, in the which he builded vp an Alter, and laide the woode orderly, and bound Isaac his Sonne, and laide him on the Alter vpon the woode. This I take to be the place ye meane of, for there be no other in that Chapter, whereby ye may any wise help you. Now then let vs consider how proper this Text is to the purpose.

To make this Text to serue your purpose, ye will (I beleue) affirme that Abraham had no commandement so to do, yet if we consider the Text aright, there shalbe solid an plaine commandement of God, God to be the conductor of Abraham all the way, and synally his whole fact to be approued by the Spirite of God. The commandement

The Confutation of the Abbote

whither
Abraham
had a com-
mande-
ment to
make an
Alter.

The ma-
ner of of-
ferrings
of the fa-
thers, al-
wayes o
Alters.

A simili-
tud of the
knowe-
ledge of
the cleane
and vn-
cleane bea-
stes, and
of the or-
dinance
and will
of God,

is plaine in the Second vers. Take now thy onely sonne Isaac, whom thou louest best, and get thee to the Land of Moriah, and offer him there for an burnt offering, vpon one of the Mountanes, which I shal shaw vnto thee. Can there be an more plaine charge of God then this? But ye will say perenecture, there be nothing there spokē of an Alter: that I deny: for it is plain that he is commanded to offer him vp for an burnt offering, where plainely the Alter is commanded, or els if it be not commanded, it followeth well that it had bene commanded from the beginning to the fathers, and so to haue had place from tyme to tyme, that no Sacrifice wes offered vp, but vpon an certane Alter, erected to that vse, which may evidently appeare in this, that the erection of the Alter is recited in the fact of Abraham, which is all whole allowed and lykewise shalbe declared in the fact of Noie. It is no wayes to be beleued, that this holy Father, who doeth all by the direction of faith, yea, and whose fact is altogether allowed of God, as we reid plainly in the Text the. 16. That this holy Patriarch, I say attempteth any thing in the worke of God, without his commandement. This I trust James might haue replied.

In the eight Chapter it is written. Then Noie buylded an Alter to the Lord, and take of euerie cleane beast, and of euerie cleane foule, and offered burnt offerings vpon the Alter. Here starteth vp our Carrick Doctor, and sayeth, Noie hath no commandement this to do. where is the charge to buylde the Alter? To offer vp the Sacrifice?

Firste if I shall ask this Doctor, if Noie had any commandement to buylde the Arcke to receaue therein of all sortes of beastes, and mo of the cleane, then vncleane, to enter into it. I think he will not deny it, yea, and that to testifie his obedience, he wold not depart out of the Arcke, till he wes commanded, and besydes this, reid we not plainely? that he wes commanded to take a greater number of the cleane beastes, then vncleane? and that for the Sacrifice cause? which altogether may appeare vaine. If the counsel of God herein had bene kept secreete and backe from this holy Father, who wes to be the Priest for offering vp of sacrifice. Attour Moyses sayeth plainly that the sacrifices were appointed to be of the cleane beastes, wherei it is most certane that Noie could make no difference, ne-

ther yet

yet wes it in the pleasure, or power of man, for wes it able to Roie think ye? to descerne betwix the cleane, and the uncleane, and it that wes meir for Sacrifice, and it that wes not. If the Spirite of God had not this revealed vnto him: it is not to be beleued.

known
in the al-
ter mak-
ing.

Shall we conclude now that this which he doeth to the praise of God, for his deliuerance and reporteth suche an testimonie of the allowance, and approbation of God, that the lyke is not giuen throughout all the Scriptures to no Sacrifice? Shal we conclude this to be done without the ordinance of God, ether by reuelation in dreame, or els by an Angel. For these were the two ordinarie meanes wherby God vttered his will, to his Elect and choise: which wayes being now pretended by Papistes and Anabaptistes can haue no place. The eternall Sonne of God, who is the fyne and end of all prophecijs, being alreadie manifested in the fleshe, ascended to the Father, and his Scriptures shute vp and closed.

I beleue Sire ye wil not deny, but this work wes done in faith, being thus allowed by the Spirite of God, sayth cometh of hearing, as the Apostle doeth reasone out of Ilayas, which hearing, is subiect to the worde of God. So thus then it may appeare manifestlie that this godlie fact of Roie, leaneth to the commandement and worde of God.

Rom. 10.

Ilay. 53.

Artoure we may obserue the maner of proceeding of the Spirite of God in his Scriptures, that in so farre as he is giuen to a certane sententious breuitie, he passeth by the commandement of the fact which he so earnestly alloweth, and that immediatlie after, yea, and sometymes in the precept it self, p[re]termitteth some circumstances of tyme, place, Alter and suchlyke, whereof after is made mention.

Further do we think it to be of no authoritie and weight that which is spoken in the conclusion of the 4. Chapter. In deid for my owne iudgement, as I mosse willinglie subscribe, to the interpretation of them that hereby vnderstandeth the erecting of Gods trew Religiō, that heretofore by the impietie of the tyme, and the wicked maners of men had bene suppressed and adulterated. So will I affirme that the worshipping of the eternall, wes redacted to a certane forme and order, not that euerie man shal do that, that doeth seme best beutiful and pleasing in his sight

The Confutation of the Abbote

but vse him self according to the Lawes and preceptes of the Spirit of God, who is the Author & modirator of all godlynes.

who then darre be so impudent or malapcart to deny this Sacrifice of Ase to be here comimanded, or that it shall not lene to this forme, here spoken and mentionat: I truste none.

The answers made to these two, may serue sufficiently to the refutatis. i of it that is alledged out of the beginning of the 4. Chapter, which is of Abell. If I should not binde and asstrict my self to the answer of euerie particulare, that this Authore hereafter shall haue no shift to auoide nor pretext to cloke his wilfull and barbarous obstinacie.

The wordes are these. And in proces of tyme, it came to pas, that Cain broght an oblation to the Lord of the fruct of the ground, and Abell also him self, broght of the fructes of his shepe, and of the fat of them, and the Lorde had respect vnto Abell and his offering, but vnto Cain and to his offering he had no regarde.

In the answer to this, where it is pretended by this reasoner, that there is no comandement ginen in the Text to ether of the brethren so to do: albeit the place of the Author of the Epistle to the Hebrewes, may serue to the refutation hereof, yea, & the Text it self new rehearseth, allowing Abell & his work, & the Author to the Hebrewes, ascribing the praise of fayth vnto it. Yet will I trauell somewhat further, and proue by this Text, that no doubt they were thus instructed by their Father. The maner & kynd of lyfe which they did follow, wes no doubt, godlie and laudable, for the manuring of the ground wes comanded of God, and preferred to all other exercise and labour, by the antiquitie. The feeding of the Cattell wes no les honest then profitable, yea, and this whole lyfe, as it is moste simple and clene, and impolluted, so it is moste naturall. whereof we may collect, that they did bothe exercise them selues in laboures approued of God, & moste necessarie to the releif of the comon vse of the lyfe of man, so that there can be no doubt, but they were well instructed by their father. Seing they do exercise them selues, bothe in offering vp of Sacrifices, so that in the lyfe of Cain, to the outward appearance, no man shall find fault, vsing himself deuily to his God, and winning sustentation, with

Hebr. 11.

Laudo-
ring of
the gro-
und and
reping, &
bringing
vp of eat-
tell by
God, &
vertuous
exercises
pleasing
God.

all leasfull and honest meanes to himself and his household. For how shal we think that ener it should haue ascended in the greedy and wicked hart of Cain, to offer vp in Sacrifice to God, of the fruct of the ground, if the Father had not taught him? Yea, and coerced him as it were.

This I think ye will not deny, but if ye ask where is the commandement giuen to the Father. To answer hereto we shall rehearse somepart of the Chapter, preceeding: principally that notable and comfortable sentence, where it is said. I shal put Inimities betwix the sede of the Serpēt, and the sede of the woman, he shal break thy head, & thou shal bruse his heell. in the which wordes, no dout, the promes of the Sauoure is contained, and the meanes signified, whereby Saluation wes to be procured vnto man, and that by the Sacrifice of his death, whereof all Sacrifices were figures.

Do we then think that God, hauing thus raised vp mā, from the pit and the goulf of death, giuing to him some certane smelling of lyfe, being new casten out of paradise, hauing lost the syght and contemplation of that tree which wes a Sacrament vnto him, and a pledge of immortalitie, do we not think (I say) that he appointed him these ordinarie exercises of Sacrifices, whereby they might be re-teaned in continuall remembrance and protection, of that Sacrifice of the croice, offered vp by the Sauoure, and out of the which Saluation floweth vnto all? God forbid that we so shal think that the Sacrament of Gods fauore being taken from the Fathers, when they were eiection out of paradise, exiled and debarred from the tree of lyfe, that then there wes no esperance of releif and succoure least to them, & their posteritie, but altogether denuded & spoyled of all confort? God forbid, I say that we should think so, but rather in the Sacrifices (which were not vainely and rashly inuented by man, but commanded from aboue by God) but rather in the Sacrifices (I say againe) there wes a sure infallible and vndouted argument of esperance giuen of our reconciliation againe with God, and how we should attaine to the lyfe, lost before by our rebellion.

For plaine it is, that the Apostle ascribeth the praise and worthynes of this Sacrifice, which is offered vp by Abell to faith, whereof it followeth mooste certanely and necessarily, that it wes not done without the commandement and

The tree of lyfe in paradise, wes a sacrament of immortalitie

The Sacrifices were commanded by God vnto Adam, & not inuented by him self, althogh no expresse mention he made thereof, when, nor how it wes.

The Confutation of the Abbote

God is not deluded with onely externe worshipping. Therfor the godly Fathers worshipped him in their sacrifices & Cerimonies.

expres worde. Further we knowe ever true obedience, to be more acceptable and pleasing to God then any Sacrifice, for out of obedience we may well affirme all virtue to flowe and proceed, which beinge astricted to the word (as we haue heretofore said) it followeth well that nothing can be approued of God, but that which he hath commanded.

Thirdly, since our God is constant, and euer lyke vnto him self, darre we say that at any tyme he praiseth and delighteth in any outward and externall worshipping or ostentation? How can it then but followe necessarilie this, thus allow'd of God, thus approued by his holy Spirit, but it wes offered vp vnto him, spirituallly, so that we shal not here say that the Fathers were mocked, their Sacrifices beinge but naked, emptie and vaine cerimonies, which were prescribed to them. For vndoutedly these cerimonies signified an hier mater and that moste comfortable, which can not be seperated from the word, seing that the onely thing whereby the naturall, linely, and approued honoring of God, is decerned and tryed, from the bastarde and superstitious, is the inuward truth and simplicitie of hart.

The allowing of the fact declar-eth that whiche otherwaies is omitted.

Thus may we plainely se that God expelling vs from the tre of lyfe, in the which he had first sealed the certitude of his beneuolence towardes man, and assured him hereof now by other meanes and wayes, declareth him to be a mercysfull and a propitious God againe: for in these offerings besydes that they declared them, to receaue all at the handes of God, there is further included, in the slaughter of the beastes, and spilling of the blood, to wit, a respect vnto that which is mentionat in the sentence recyted.

Because it wes accustomed of al men to offer, therfore their wes no doubt of the precept therof.

But these thinges can neuer be vnderstand, if the order of Moyses in the wyting of the historie be misknowen, who in consideration of that treuth and constancie that lyeth in our God, is not verie curyous to rehearse euerie thing, precept, and comandement in the own place, but rather remitteth the charge which is general vnto the allowance of a certane fact, proceeding of it as is in this case.

But ye will say there is no mention hereof. I answer, that albeit it be not in plaine tearmes, yet in that, that we reid the promes, yea, and lykewise we reid that it wes an ordinarie thing and accustomed, aswel by the wicked, as the godly, let vs assure our selues that it wes not without the

the commandement of God.

But these maters, this cunning clerk passeth by, affirming thinges to be moſte trew, which are declared to be moſte fals and impious, and goeth about to refell ſome examples which godlie preachers vſed to impute the vaine and fond inuentions of Ypocrytes, who thinketh God to be appeaſed with whatſoeuer thing they inuent to his worſhipping. And yet contrarily there is nothing acceptable to him, nor that he ſeaketh more of man then obedience in ſimplicite without declining to the right or left hand, which ſentences as they are moſte certane and trew, ſo be their moſte notable examples in the Scriptures, for the confutation of them, but ſpecially beſydes theſe that this Authoꝝ hath brought furth of the Sacrifice of Saule, and preſeruatiō of Agag, &c. To wit, of Nadab and Abihu the ſonnes of Aron. The Ephod made by Bedeon. The fact of Michias, concerning the Molten Ymages, and of Oſa in the vpholding of the Ark, and others which were to long to recyte.

“Theſe actes ſayeth this Doctor, are wicked,
“because they are done againſt the cōmande-
“ment.

which he is not able to proue in all, but to go with him in this, what is he able to adduce againſt the notable and godlie ſentence of the Prophet Samuell? Obedience is better then Sacrifice, which obedience can not be without commandement giue. Seing then that obedience is preferred to all, and is that which onely our God requireth of vs, and it againe is reſtricted to a certane precept, there can be no place to our inuentions, without the warrand of the word of God. All that be of vs, thinketh that we wold haue our ſeruādes ſo framed, that at their own hād they ſhould accept nothing, vnles they be bidden, they cā not be aſſured of welldoing. Shal we not think vs this farre aſtricted and obliſt to our God, who pronounceth all to be ſinne, that is not of fayth, who lykewiſe hath taught vs to pray for the performance of his will, euen as in the heauen, ſo in the earth, that is, that (according to the expoſition of the moſte godlie) as the Angels are ready at all tyines to execute ſuche charges as ſhall pleaſe God to direct them, attempting nothing without the warrand of his cōmandement, ſo man to ſub-

The nature of hypocrites, is greatlie to eſtēme their owne inuentions, & to cōtem the ordi- nance of the Al- mighty.

Leui. 10.
Judi. 8.
Judi. 17.
2 Sam. 6.

1 Sam. 15.

Obedi- ence can not be without cōmande- ment.

A ſimili- tude of our ſer- uantes.

Rom. 14.

The Confutation of the Abbote

mit, stoupe and bowe done his wil, appetyte and affection, to his godly pleasure, taking nothing upon him self, but wholye rendering and geuing him ouer to God, to be guyded, reuled and conducted by his holy Spirite.

Collo. 2. To this may be added that, that is written by the Apostle to the Collo. where he in plaine tearmes condemneth all voluntarie worshippinges, vsing the Breik worde, which is mooste proper, *ἐξ ἑαυτοῦ* what outward apperance soeuer they shalbe deckt with.

“The work of Saul (say ye) is vngodly, because
“it is expres against Gods cōmandement, wher
“by we may perceauē that it is a great defferēce
“and the zeal appeare neuer so good to do any
“work expres against Gods cōmandemēt, be to
“Do A good worke of godly zeal without the
“command of God.

The in-
uētions
of men
amongst
Papistes
are mooste
perfyte
seruice of
God.

whatsoe-
uer is not
comman-
ded vsin
worship-
ping of
our God
the same
is forbid-
den.

These be your wordes faithlly recited out of the exem-
plare that hath comin to my handes. This I darre not
pas by with silence, because ye will serue to put a great
part of your probation herein. The fact of Saule is vn-
godly, because it is done against the ordinance of God,
yea, and the first part ye inferre thereupon is trew, but in
this ye are miserabillly deceaued, that (besydes that the
partes and members of your comparation are improperly
and ineptly ioyned together) ye will inuent to vs a new
kynde of work which is good, and done of a godly zeal,
without the cōmandement of God. For this I hald to be
mooste sure, that ther is no good work done of a godly zeal,
but it is cōmanded by God. And I will adde this more
that all good workes done of a godly zeal, are commanded
by God, and contrarily all workes that are not comman-
ded by God, are mere wickednes. For this reuerence and
perfection we haue to attrIBUTE to the ordinances & Law
of our God that all that is good, is by him cōmanded per-
fectly. It that is not cōmanded i the worshipping of God
albeit it shall appeare verie glozius in our eyes, yet in so
farre as it hath not the cercitude of Gods cōmandement,
being committed by vs, it is vtterlie wicked, and to be
placed i the rank with the workes that be expressely forbid-
den, because we haue no assurance nor warrand, But here
we

we may mark it to be crew that is commonly said, one error engenders an other. The ignorance & misknowledge of this, casteth you, Sire, into an greater and more gross error,

Crew it is, that Cornelius wes a Gentile, and did many good workes acceptable to God, no doubt, but that your argument may proceed, ye haue to proue that they were done without the commandement of God, which ye are not able, nor all your ignorant, wicked and vngodly sect: for the Spirit of God pronounceth plainly that he wes a religious man, & fearing God with all his whole hous, so that he hath expres testimonie to haue bene instructed in the Law of God, of the Reuelation and comming of the Messias promised, and Saluation proceeding of him, and to haue taught the same to all his hous. Now I truste ye are not able to proue any thing done by Cornelius, but by the commandement of God.

But all your sayinges being moste fals, ye assume them without any probation. It appeareth that ye haue bene so comered with the matter ye had interprysed, to refell, that ye cared not how to pas by it, so ye myght appeare to the Reader, to haue done somthing not vnylike to the wower, who hauing bene a while in hous with a yong maiden, & she now ready to be contracted with an other in mariage, rather then he should be called the blate louer, he sclandereth the damisell. Yet am I not lytle comforted in this, that ye make (good, and acceptable to God) to be of equal and of a value, a thing, euer denyed by the Sophisters and scoole men. Take heed that they be not be the cares with you, for this, and conceane some opinion of Apostasie and defection, as ye are a mā in deid that can direct your cours to the winde, if ye should not be carped away with the winde of ambition and pryde.

Thus, this subtile reasoner concludeth the oppugnatio of the Maior, putting a defference betwix the workes that be done of a good zeal, against the commandement of God, & such as are done with a good intent, without the commandement of God. The one neuer to be reputed acceptable, because they can not aggre with the Scriptures, but the other doeth aggre, and so this glorious Doctor singeth Peana. neuer hauing passed through the feild, neuer hauing troubled him self, nor yet sweet. Much easer had it bene to

The abote is lyke a wower in this sclandering of the preachers.

The abote triumpheth betwix the victorie.

The Confutation of the Abbote

haue said shortly this proposition is erroneous, and nedeth no refutation, and to haue proccadeth to the assumption. This maner of reasoning, albeit it may serue to refell any thing that will be alledged by Some armors men in the contrarie: yet think not that ye will blind the eyes of such as may abyde the Sonne, and are tryed thereby.

Deut. 4.
12.

This
was spo-
ken by
the holie
Goste,
for a per-
petuall
precept,
in the ser-
uing and
worship-
ping of
God.

And therefore Sire, yet we say to repeat the sume of the whole in few wordes, that all worshipping of God, inuē-
ted by mans braine is Idolatrie, and altogether displea-
seth God, because it is done against his expres comandemēt,
for Gods expres comandement is this: not that thing,
that appeareth good in thy eyes, shall thou do to the Lord
thy God, but what the Lord thy God hath commanded
thee, that do thou, thou shalt adde nothing thereto, neither
shall thou diminish any thing there fro.

Of what
force,
Argumen-
tum a nota
nominis.
maye in
the Scrip-
tures.

Consider now Sire in what rank, workes done with-
out Gods comandement are placed, and take better heed
to distinctions and differences inuēted to auoid a treuth.
Thus farre myght James haue gone with you, if ye had
bene mynded to haue led him the ryght way. But now
let vs consider the answer made to the Second parte of
James argument, called in the Schooles *Somptines Assu-
mptio Somptines minor*. Here our Rynnishe Doctor
trauellereth, exceedingly to proue the masse, not to be inuē-
ted by man, but instituted by our Sauour Christ Iesus,
at the latter Supper, at the least the effect and substance
of it. And to confirme this, he giueth a definition of the
masse, concluding all the other Cerimonies, prayers and
orations to be added by the Apostles, and their Disciples,
moſte faſſie and vntreuly, as ſhalbe after ſpoken, when as
we haue ended and proued that parte that he Subiūnis of
the name of the masse. For this is his ordoz, to fall from
the substance, to the appellation immediatly, introducing
James, and making him to proue the masse no wayes to
be instituted by our Sauour Christ, ſeing there is no ſuch
name in the new Testament. I am not ignozant, what
weight & force the argument is of, that is drowen *A nota
nominis*: in the Logique Schooles, to witte, that it is
more probable to persuade, then strong and pithie to con-
uince. Yet if we shall consider the Scriptures of God, the
maner of proccading of the holy Spirit in them, no dout,
it ſhal be ſound as it were inuincible.

For I ask of you Doctor, that taketh vpon you continual reading and meditation of the Scriptures, where ye do ener find any ordinance of God, set furth, to the which the Spirit of God giueth not a certaine name, where- by lyuelie as it were he payneth furthe the mater, and properie thereof. I am assured that the holy instituti- on of circumcision is so teached by the Spirite of God, the pashouer lykewise: the Sacrifices appointed in the booke of Leui, as they by their ceremonies and oblations, are distinguished one from an other, so enerie one hath their own proper name, which no man durst alter, change or inuolute. In the new Testament the lyke to be prac- tised by the same Spirite, it is mooste euident. Is not the Sacrament of our regeneratiō called Baptisme? and that mooste properlie: the holie action of our Saviour, at the Table, before his departing from his Apostles, in the which he gaue bread and wine, the verie signes and to- kens, yea, the verie pledges of his body and blood, is not this action called somtymes the Communion, somtymes the Lordes Supper, and such other appellations, drawn furth of the Scriptures, as the Sacrament of his body & blood, and of thankesgeuing.

This then being cleir, that there is no institution in the old, nor yet in the new Testamēt, but as mooste saychfully & faithfully the ceremonies, the rytes and the maner of them are declared, so shal we obserue the names to be mooste pro- perlie attributed vnto them. For this we may eissally ob- serue, the travell and studie of the Spirite of God to be, that as the ordinances of God are mooste cleane and holy in them selues, so they be exempted from all matche & patch- ing of the foolish imagination of mans hart. This rule therefore may serue to try all strange & bastard institutions of man, troppen in the place of the trew and faithfull or- dinances of God, which haue obscured, adulterated, and defaced the Germane ceremonies, left and deposed by our onely Law maker, Iesus Christ the woldome of his Fa- ther.

What are ye able, Sire, I pray you to say agaisst this argu- mēt? All the ordināces of God are so set furth in the scrip- tures, that nether is there any ceremonie pretermitted, nor yet is the name of the whole action passed by with silence. Nether is the name of your masse conteined in the Scrip-

Enerie
ordināce
of God,
in the
scripture
hath a
name pro-
per to it
self.

Cor. 10.
11.

The
whole
action of
Christ at
the table
that
might be
wes be-
trayed,
hath di-
uers na-
mes pro-
per by it
self.

The Confutation of the Abbote

The name of the masse is not in the scriptures. **tores,** nor yet the ceremonies vſed in it, preſcribed by our Saviour. It followeth then that it hath nothing to do with the institutions of our Maſter Jeſus Chriſt. To your ſubterfuge pretended of Clemens and Ignatius when as I ſhall answer to the authorities of the Doctors cited by you, there ſhalbe declared the meaning of them, and how they vſed that word to no ſuch thing as ye meane Clemens if he wes the Scholar of Peter, I know not, but ſure I am that if he wes his Diſciple, and theſe his workes which be ſet forth in his name, that Peter ſhould think him worthy of the ſtryppes, for there is ether nothing, or verie lytle, that ſauoereth of the bryſt of that Apoſtle, in this Clemens.

Here may be ſene how ſure grounde the papistes haue for their maſſe.

This I wold ye ſhould receaue, rather of the mouth of Eusebius nor myne, who writing in the ſext boke and.ii. Cha. of the Eccleſiaſtical hſtorie of Clemens Alexandrin⁹, what vſefulſt teſtimonies he vſed, reekynnet^h this your Clemens Epistle. Ignatius writeth in Greik, the interpreters ignorant of that language, or els not thoroughlie vnderſtandin^g latine, yea, and not knowing the meaning of the Author, turneth by this word, *Agallas* celebrate, where the godly writer Ignatius, vſeth theſe wordes, *Ἐκκλησίαν ἑαυτοῦ συναγαγὼν*

or ſuch wordes ſigniſeing, not els but to cōuene, aſſemble, & gather the people together, to the ſeruiſe of God. This may appeare euidently in the place of Socrates, that is in the thrid boke, of the tripartite hſtorie, writing of Melit⁹.

Ἐκκλησίαν ἑαυτοῦ συναγαγὼν

The abbote is deacened through ignorance of the Greik tongue.

which place is turned by Epiphani⁹, the followers of Melitius, made maſſes apart, the author meaning no ſuche mater, nor yet the turner of no ſuch maſſe as we haue ſene, but onely that they conuened apart by them ſelues, & ſo abſtracted them ſelues from the reſt of the Congregation. The ignorance of this language, decaueth theſe glorious Doctor, howſoener thou be puſt vp in thy owne conſaite and playes Iking harrad amongeſt thy owne companions, lyke vnto thy ſelf: but hereafter we wil haue better occaſion to ſpeake of this mater, in the conference of the Doctors.

There is yet an other ſhift, pretty as appeares to this Author

Author, which is, that the Fathers conuened at the coun-
cill holding at Nicea, to refute the heresie of Arius, inue-
nted this word, *genitor* and an other, whereby they
tearme the Virgine to be the mother of God. *Geogonos*
not Theothitos, as ye do write ignorantly, & the thrid: in
our own tongue Trinitie, which wordes sayeth this Au-
thor, are not found in the Scriptures, what if I shal deap
this, vnto this new start by Doctor of Carrick? How is
he able to proue it, if he vnderstandeth not the language,
that the Scriptures were first written in, by the finger of
the holy Ghost.

But to come nerrer, what albeit these wordes be not
found, seing it is moste certane, we haue the mater expres-
sed by the wordes, at large declared in them, so that any
man that shal here these wordes pronounced, incōtinently
knoweth the mater, being moste properly and euidently
shawen by the wordes. But this word *missa*? I pray thee,
what affinitie hath it with the mater signifieth by it, which
nether it self is found in the Scriptures nor the mater sig-
nified by it. I pray thee, let me know the signification of
it? or what cuntries language is it? I know that some of
your men trauellet to draw it from the Hebrew, some
affirmeth it to be an latine tearme, receaued in the great
decay of the latine tongue. what euer it be the Authors
can not conuene vpon it, some affirming one thing, and
some another. It is moste probable that it proceedeth
from the rite of the Sacrifices of the Breikes, who in the
end thereof used some certaine solemnitie in geuing leaue
to the people to depart saying: *Go in peace*
according to the which ye say. *Ite missa est*, crossing the
people with an empty chalice. I might take occasion
here to speak som what at more large of this mater, if my
purpose were not to waite vpon this Author, & nowayes
to pas by him.

Now followeth to treat of somwhat of the diffinition of
the *missa*, giuen by this glorious glossare, as he giues
first, which is this.

“ That the masse is nocht els, properly but the
“ Sacrifice of the Lordes body, really contened
“ vnder the formes of bread and wine, institute

The pa-
pisticall
Doctors
can not
shew for
what la-
guage
this name
of the
masse is
come.

How ita
missa est
came in
first.

The ab-
bottes
first diffi-
nition of
the papi-
sticall
masse,

The Confutation of the Abbote

“ by Iesus Christ in his latter Supper, in re-
 “ membrance of his death and passion.

Hereafter he interiectis this disputation of the name of
 the masse, and then as new hauing digested his wyne, he
 returneth and assigneth an other diffinition which is this.

The ab-
 bottes
 Second
 diffinitio
 of the said
 masse.

“ The masse I vnderstand to be a commemora-
 “ tion of Christes death & passion, in the which
 “ the bread and wyne are cōsecrated, according
 “ to Christes institution, and the body and blood
 “ of Iesus Christ, vnder the forme of bread and
 “ wyne are offered to the Father of heauen, and
 “ are receaued as the heauely food of our soules.

This saie this Authoz, any man that conferreth the one
 with the other, may consider easylie how necessarie it was
 to this Authoz to assigne this new and last diffinition, be-
 cause of the great imperfection of the formare. Alwayes,
 howsoeuer he is troubled with him self, to patche, sowe,
 clamp and set together such peaces as will neuer aggre, let
 vs proceed to the examinatio of the treuth of his sayings.

what dif-
 finition
 is requi-
 red accor-
 ding to
 the scoole
 men.

This I vnderstand to be the maner of teaching of the
 Logique Scooles, and namely of Aristotle (whome to
 not without cause, the Scoole giueth the praise and pre-
 rogative) in the sext booke of his Topickes, where he of
 set purpose entreateth of the conditions, properties, and
 qualities of a lausfull diffinition, that it shall haue it that
 they call *Genus*, which being as it were confuse, because
 it extendeth the self to other members nor it that is *que-*
stion, they do adde differences, which shall so properly ap-
 perteyne to the mater, that is spoken of that they shall
 declare the nature and the substance thereof, so that there
 shal nether want nor be superflous any thing therein, but
 deuide, discern and seperate it from all others, our inuer-
 ted Silenus, in the former explication, taketh the masse to
 be a Sacrifice, but because there be many kyndes of Sacri-
 fices, therefore he addeth the rest, that it may be knowen
 to be a Sacrifice of such a kynde, and thus seperated from
 all others.

Now haue we to consider how iustly he doeth call it a
 Sacrifice. All Sacrifices, whatsoeuer thou shal here of in
 the

the Scriptures, albeit they be many in number, yet be they all redacted to this strate, that ether they be of the number of the that the Greiks calleth, *ἑσχατῶν* or *ἑσχατῶν*, yea & sctymes *ἑσχατῶν* whereby men doeth testifie, and openly witness them to receaue all thinges out of the handes of God, and for his wonderfull and inestimable giftes and benifites, offerreth the Sacrifice of thanksgeuings vnto his maiestie. Of this sort were they Sacrifices appointed in the Law, and called solide offeringes libations, the first fructes, oblations, peace offeringes and such others, whereby the people sometymes did testifie there Religion, sometymes did vse them in maner of supplication, to search the fauour of their God, now to practise with them selues the obedience and loue that they owe to their God, in consideration of his liberalitie, yea, and now to stirre vp their hartes to the true and vnsyned feare of God, and all together most chiefly to renew the remembrance of that blisshed and happy couenant which it hath pleased the Eternall to make with them.

what sig
nificatio
the sacri=
fices in
the scrip
tures
may haue
whereof
the first,
reid here

I do thinke ye wil not minish the glorie and prerogative of this your owne daughter, whome ye flatter so busilie, as to put her in the rank of these, seing ye ascribe vnto her remission of sinnes, *Ex opere operato*. For thus speaketh your gostly Fathers the Schoole men, with the whole rabble of Sophisters, vnto that vndefyled lady, who is ready to ioyne with euery shauilling, and also is at all tymes ready deckt to him, that hath the price in his hand.

Of this kynd of Sacrifices, ye do not take the masse to be, as may evidently appeare by your booke, where ye set her up, euen with the Sacrifice of the croce, as we shal after here

The other kynde of Sacrifices be, when an oblation is offered vp for a sinne, whereby it is redeemed before God: and this is called a propitiatorie, expiatorie an sacrifice of satisfaction, as by the which the wrath of God is appeased, satisfaction made to his iuste and ryghteous iudgements: so that the sinner purged and restored vnto puritie and iustice is in fauor with God, by virtue thereof, seeing it hath power and force, to wype and washe away sinnes. And this name had they offerringes in the Law, that were ordeined & appointed for remission of such sinnes as were committed, euerie one in the own kynde, not that

The se-
cond sig-
nificatiō
that the
Sacrifi-
ces expre-
ssed i the
Scriptu-
res haue

The Confutation of the Abbote

they were able of them selues, or had that force, but because they were appointed to this end, figuring that Sacrifice which is onely worthy of that name, persyted by our Sauoure Iesus Christ vpon the croce, putting end and fyne to all Sacrifices. If this Howel and block of yours, shalbe of this kynde, it falloweth well that she forgiveth sinnes. And not without cause ye beck and bowe to her so earnestlie, that is, by virtue of that action that God remitteth sinnes.

But here wold I glaidly inquire, whose sinnes are remitted, whither the iacrificer or the beholder, of the which I am sure no man knoweth (for the moste parte) any more, but that he sees the murgeons played, a disguised preist, somtymes puffing, somtymes blawing, somtymes dreaming, now as it were walking out of his slepe, now turning his face to the people, now to the Alter, now crocing, now bowing him self doune, now marmilling, somtymes displaying furth his handes, now contracting them. And fynally doeth not els but gaseth vpon the swallowing ouer of a peace of bread, and the vglie and shamefull licking of a cuppe, without any ciuilytie. If in the beholding of this lyeth, remission of sinnes, in deid they are easie to be pardoned. If we shall say that the preist as he taketh the whole to him self, so onely obtayned he forgiveness of his sinnes, then the people is heauily intreated, and at an enill point, when the harlote and the ignorant preist shall haue the whole. This is mirrie to refresh the reader, and yet is moste trewe, for this wicked and deuillish opinion of remission of sinnes by masse, hath enuennomed all Christendome and drowned it vp so, that she allone was esteemed to be the lady, the plyght and souerane Anchor, yea, and the porte of all benediction and Saluation. What blasphemie and derogation, to the blood of Iesus Christ? To his dignitie, honor and preisthead, hath proceeded herof? as it is now manifest to euerie one, so in the refutation of this, we are driuen to speak somewhat. And firste wil I demand of this Romish Doctor: where did he euer here that there was any Sacrifice instituted without a Sacrificer? we knowe that the Author to the Hebrewes, Wendicates the dignitie of preisthead, wholy to our Sauoure, whose preisthead he calleth there. *more of this* that is to say, of that nature, that it can not be transferred into an other.

The harlot preist
like aued
the simple people.

Christe
alone is
the preist
and none
other.

The

The argument of the Apostle is verie cleir, in the 7. Chap. where he giues the cause of the multrynde & pluralitie of preistes, euerie one succeedinge other, because they were mortal and subiect to death, so could not remane. But no such infirmitie falleth in our preist the Lord Iesus who hath offered vp him self in a full satisfaction and recompence, for all our sinnes and that ones, the vertue whereof remaneth perpetually, and yet desisteth not to execute the other parte of the office of the preist, euer interceding at his Fathers handes, for the offences of the people, euer living as the Apostle sayeth, for that cause. How then can this Sacrifice stand without a preist? How can there be any oblation without a Sacrificer?

Secondly, we be plainly reached by this same author, that there can be no remission of sinnes without effusion & shedding of blood. In your masse there is no shedding of blood, for ye call it an unbloody Sacrifice: but how iustly after shalbe considered. How then darre ye promise to your selues remission of sinnes thereby.

Thirdly, if ye will pertinaciouslie insist, and will it to be a Sacrifice, necessarily it shal follow, that it that is offered shalbe slaine. If Christ be Sacrificed in euerie masse, then shal he be moste barbarously and cruelly slaine euerie day, in ten thousand places, for ye affirme plainly, that ye offer him vp vnto his Father. This is not myne, but the Apostles argument in the same Epistle, if it had bene me to full to him to haue offered him self offer then ones, then should he haue suffered oftentimes, since the beginning of the world. It followeth then cleirly that since ye take vpon you to offer him vp at all tymes in euerie corner, that ye do that, that is in you to put traiterous and bloody handes vpon him. Your shiftes and subterfuges are well knowene to me, firste that ye chuse not successors to our Sauoure, as if he were dead and utterly taken away, but suffraganes of his Eternall preisthead. But if the wordes of the Apostle be well examinat and considered aright, they do proue manifestly, that neither neaderth he a successor nor yet a suffragane, seing he is euer leuing, and ready to execute, yea, and executing his office, euer present with his Church, and neuer intermitting the office laide vpon him by his Father. And this his Sacrifice he did ones offer vp, by vertue whereof remission of sinnes is obtained,

Heb. 7.

why in the olde Lawe ther wes many preistes

There is no shedding of blood in the masse and therefore no remission of sinnes

If Christ be offered in euerie masse, as the papistes say, the must be slain euerie day, about a thousand tymes.

The Confutation of the Abbote

to all that beleued. In the office of intercession, he is continually occupied, as we haue somewhat touched, so that in no part of his office, can he be either esteemed sleuthful, absent or so occupied to requyre a Suffragane, ether yet mortal and subiect to death, that he should need a successor.

**The
papistes
subtellic
& deceit
in taking
away
one part
of the sa-
crament.**

Whereby I trust it be sufficiently declared, your masse to be no Sacrifice, and so your diffinition to fal in that point, and so haue ye to lybell new againe. To that ye say the Lordes body is really contained vnder the formes of bread and wyne, I wonder ye make no mention of the blood of our Lorde aswell, as of the Body, but in this ye shaw well where ye learned, to wit, at Sorbone, and not at the Scoole of Chryste: for Chryste instituteth and vseth two seuerall simboles of his body & blood, bread & wyne, but you as ye are taught of your maister Satan, doeth think that, nauise needfull. In token whereof ye haue debarred all Christianses, except a certane Chanellinges, from the one part of the Lordes table, and hath reserved the cuppe all whole to your selues, and in deid, God be praised, it is not euill lene vpon their boched faces. Albeit that Iesus Christ the Authoz hereof doeth plainely command, that all shall drinke, and this wes euer practised in the primitive Church, yea, and euer retained by the ancient Fathers, howsoeuer ye take vpon you, in your stinking diffinition, that it wes so instituted by our Saniour, in remembrance of his death and passion: so lyghtly not onely do ye pas by the holy ordinances of God, but also the shedding of his blood.

**Que an-
swer to
the secōd
diffinitio
of the
masse.**

In the Second diffinition which appeareth to concerne a certane correction of the former, Ye call it a commemoration and remembrance of Chrystes death and passion. In deid it is certane that our Saniour willed and commanded that action which he had practised, to be done in commemoration of him, and after him Sainct Paule giueth charge lykewise, that how so oft we shall eat of that bread, and drinke of that cuppe, we annunce and furthshaw the Lordes death till he come. But the masse to be that action, ether yet to haue any affinitie with it, being altogether als contrarious as the heauen and the earth, lyght and darknes, the day and the nyght, he is more nor mad, that cholet hī so to be persuaded. But of this repugnancie we will haue more ganing occasion to speak, when as we shall

shall attene to that place, where of set purpose, you do handle the aggreance of the masse with the Lordes table, and the diuersitie. where ye pretend the bread & the wyne to be consecrated (execrated I darre say boldly for consecration haue ye none) according to Chyestes institution. I trust there be none that euer hath sene the action of the Lord Iesus practysed, ether yet hath red the wordes of his mooste blisse institution, that will consent or aggre thereto, for in his action we read plainely, that he take bread, gaue thankes, brake it, gaue it vnto his Apostles, and lykewise did with the Cuppe. In your masse, what is lyke this? First there is no thankes geuing, or any that can be pretended, since it is in a forane language, it is eue as there were none: there is no breaking of bread, nether yet distribution. what can it haue then lyke vnto the Lordes institution?

In the masse there is nothing-lyke the Lordes Supper.

1 Cor. 14. 23.

To the offering vp of the body and blood of Iesus Chyeste, vnder the formes of bread and wyne to the father of heauen, I am assured there is no such thing in the institution of our Sauour, shaw your warrand, produce your commission, the action I haue rehearsed, wherein there is no such thing to the iudgement of all. But if ye will say: it is here contained: do this in remembrance of me; this sentence is relatiue to the action preceeding, so that there can be no mention at all, in this whole institution. By whome ye will the body and blood to be receaued, as the heauenly foode of our Soules, it is in certaine whither of God, or of vs, belyke ye wold meane of God, seing ye haue spoken of offering immediatly before: as ye should meane, that as it is offered by vs vnto God, so lykewise is it receaued of his part, which in verie deid is a strange maner of speaking and vntreto: for who did euer here that the Sacramentes giuen and appointed vnto vs by God, as a mooste speciall benefite and comfort, that euer they wer commanded to be offered to God, or so receaued of him? I am not ignorant that, that thing which is done accordyng to his holy ordinance, he is content with it, and in that consideration receaueth it. But here we speak of offering of our part and receauing in that respect, of the part of God. we are commanded to vse and practise his holy Sacramentes, whereby we testifie our Religion, and witness our obedience vnto God,

There is no com-mandement in Chyestes institution to offer vp Chyestes body

The Confutation of the Abbote

but to offer them vp vnto him, this did I neuer here.

In deid the body and the blood of Ieius Chyste, represented by bread and wyne in this Sacrament, being receaued according to his holpe institution and ordinance, and no wayes els, I knowe to be the fonde and nourishment of the Soule, of the faithfull receauer. If this be your mynde in the latter wordes of your diffinition, then doeth the latter part moste ineptlie and improperlie agree with it that preceadeth of the offering.

This farre haue we trauelled with your fonde diffinitions, and als shortly as wes able, and more shortlie nor the mater should require, if we should not haue occasion after to speak somewhat, as ye trauel forwarde in the explication of your owne sayinges.

It that ye adde to your former diffinition, I can not tel what triflus orations iuented & deuised as you say by the ancient Fathers, & that as feames to you moste iustlie to decore the Maske. I answer vnto you, that all proceedeth of a fornice and one Author, to wit, the Deuill for as the principall is blasphemous, so is all that is ioyned with it, and preter not such godlie orations, as be vsed in the holy Communion, for there is nothing there, but it that is drawen out of the Scriptures of God, and practysed accordig to Chrystes holy institution & ordinance.

In the
communio
there is
nothing
added to,
nor diminished
away by
vs, from
Chrystes
institution.

For the prayers which we do vse before the table of the Lorde Iesus, we repute no part of that holy action, but onely vse them to inflame and stire vp our dul hartes, to the due consideration of that great mysterie, to the practise whereof when we approche, we do nothing which the Lorde Iesus did not, neither yet omit we any thing which we finde that he did, and commanded vs to do, but in yone masse, if the Collettes: *pro pecore infirmo* (I wil not say for a seick sow), *pro patientibus*, *pro defunctis*, *pro nauigantibus*, and such others be omitted, Sire John is not worth his six blankes.

Now haue we to consider, the reasons and argumētes, whereby this Romish Doctor trauelleth to confirme his fonde diffinitions. James as he is introduced, requireth a probation of Scripture, for iustificacion of the which is adduced an part of the wordes of the institution, out of Lucas and Marcus: do ye this in remembrance of me. By the which wordes (sayeth this Gospeller)

“he

“ He commanded his Disciples to consecrate
 “ the bread and the wyne, as he did, saying, this
 “ is my body, and so he institute the consecrati-
 “ on, and by the consecration, the verie body and
 “ blood of Iesus Christe our Sauour, are con-
 “ tained vnder the forme of bread and wyne, by
 “ the power of y^e Lordes word which is omni-
 “ potent, according to this ye shal mark the god-
 “ lie Ancient sayinges of Chrysostome, written
 “ in this maner. It is not man that maketh our
 “ Lordes body and bloode of the breade and
 “ wyne, and so furth.

whereupon first we shall obserue, the olde practise and
 shift of sathā in the recyting of any place of Text, alledged
 or broght in for his purpose, that euer he rehearseth a cer-
 tane portion or part of the text, & neuer the whole sentēce.
 why is not the whole action recyted? This hath bene a
 great occasion of these wicked errors, we are now troubled
 with all, and principally in this mater we haue now in
 hand, for hereof hath proceeded that there wes nothing
 Iudged to appertene to this action, by the aduersaries of
 the Euangle, but onely this sentence, this is my body,
 that not pronounced plainely, but mumbled and blowen
 vpon the bread, and so of the Cuppe, as neither the thing-
 es preceeding, nether yet the commandement ensawing,
 should haue any place in this action, the frutes wherof
 are, that not onelie the sentence is bitterlie toyed and per-
 uerted, but the wordes altered, changed and adulterate
 which no man of a sober wit can esteeme to be attempted,
 without a great Sacriledge. For as deprauing of sentēces,
 bringeth in all corruption, so innouation of tearmes, bled
 by the Spirit of God, can proceed of no sobrietye, who so
 euer be the Author and iudger of them.

Of the one we haue the horrible and monstrous mother
 of all impietie, transubstantiation and real presence, ding-
 ing Christe from the ryght hand of the Father, taking
 from him the office of preisthead and mediation, in that
 that it leaueh not to him the properties of the manlie

The Confutation of the Abbote

To whō
the Pa-
pistes are
lyke.

nature, perverting and extinguishing the order and effect
of a Sacrament, ascribing vnto our Saviour a phantasti-
call body with action, and finally affixing him to a cer-
taine peice of bread at the appetite of a filthy whormonger,
nor vnyke to that, that we read in Theophrastus, and after
him in Virgile in his *Georgics* where they
gave such strength to the verbes of Enchanters, that they
moue Jupiter, the Sonne & Moone to fall out of the heauen
and descend in their bowels.

I wold this glorious glosser, should haue had Bonauentura
and Scotus, otherwise called Doctor Subtilis, and suche
others in the impugnation of this wicked and deuillish
impietie, set furth by Nicolaus Secundus, and Innocen-
tius Tertius, men replenished with al fraude and decepte
Sonnnes of the Deuill, who expressly after that they haue
impugned and defaced it, by all good argumentes and au-
thoritie, against their own consciences and all godlines,
are rauished and carped away, to reuerence that wicked
saite, mother of al defection and apostasie from God, ra-
ther then to declpne a iote from it with the manifest treuth

The ab-
botes
purpose
is to sta-
bilish the
wicked
man.

Many other absurdities may be gathered, ensewing and
following hereof, but in deid my purpose is not to werie
my pen any more instantlie in this mater, but wil reserue
it eiber to a particuler treatie, when God shall send the
tyme, or then to the conclusion of this booke: alwayes I
harre promise that the sober Reader shall haue yneugh,
euen in this same worke to be satisfied with all, for as the
mater shall require, & the occasion serue, we shall bring in
such thinges as shalbe in any wise necessarie. For albeie
this Author is euer at the body and blood, contained vn-
der bread and wyne, & so gnashing him, as it were, with
his teith, yet his principall purpose is not to establishe
transubstantiation, but to flatter, cullor, and reymne vp
his Leprous daughter, the stinking and filthy masse,

The pa-
pistes al-
wayes
brage of
Peter &
Paule &
yet lo!

To returne to our purpose, the sentences being thus
boldlie, without any shame peruerter, followeth conse-
quentlie the innouation of the wordes, with the semblable
rashnes and temeritie, that be lyke they haue altogether
conspired to destroy the whole forme of Religion, plan-
ted by our Maister and Saviour. For if Peter or Paule
should now reupue or, go a Thort, to se the maner and
the order of those that bragge moste of the Apostles.

what

what should they find? Any thing lyke that, that they
taught: any thing agreeing with that our chary placed?
I am sure, nothing. For they should not onely per-
ceave the forme of the whole Religion perverted, but
lykewise the wordes changed. Should they allow this
empyre that is cruelly exerceed upon the consciences of
men? This importable burthen of dayes, monethes, ty-
mes, ceremonies, rites, customes, and suche vanities
which they did utterly drinne? This holy water, and
burning of Candles at noune dayes (for euen as the in-
chanters and socerers can do nothing without fyre, so
alwayes in your vanities fyre is iudged necessarie) this
masking cloches, in uocation of Sainctes, Paragorie, &
your quithpered and muled masses in euerie corner,
wold they approue? I am assured that by the example of
their Master Christe, they should whelp you out of the
Temple, in moste shameful and ignominious manner.

Did they euer vse this word, which thou continually
hath in mouth of consecration, ether yet the Evangelist-
es? They do vse euer speaking of the water of the holy
Supper, the wordes of *Va pisco* or *Agnes Dei*
that is in our tongue, of benediction or thanks geuing.
Shall these wordes, dycted by the holy Spirite of God,
be so brought in oblivion, that I can not tell what other
wordes shalbe receaued in their place of the inuention of
man, whosoener is the inuenter of them, all is a matter.
Of this rank we haue the ministers of God, called prei-
stes, the holy communion called the masse, or the Sacra-
ment of the Alter, and to be shorte, the whole ordinances
of our Sauoure, not onely in the opinion and forme ad-
ulterated, but the wordes changed and innouated.

This is the reuerence that these holy Fathers beareth
to the worde and institutions of our Law maker, the wis-
dome of the Eternal Father. Now I ask of you, what
do ye vnderstand by this worde of consecration, for there
is no such worde found in the Scriptures, at least, God
hath giuen no such power, to wordes spoken by man,
that they may alter and change the substance of dead and
insensible Creatures.

Trew it is, that the worde passing or being ioyned to
the Element the Sacrament is made, but Augustie shew-
eth the reason, saying, not because the word is spoken, but

low the
nothing
as may
well ap-
peare.

All that
the Bapi-
stes now
vse by the
doctrine
of the A-
postles is
utterly
drained.

The
papistes
ought to
be whelp
ped out
of the
Churche
of God.

16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

Tract.
upon
John.

The Confutation of the Abbote

because it is beleued, and I pray you who beleueth the worde? The Element or the saythfull? I think ye wil not be so impudent, as to affirme that the watter in baptisme beleueth the promise made in the same, and no more shall ye proue the breade and the wyne do, ether vnderstand, or yet beleue the wordes whiche ye whisper to them. But to what end shal we dispute with you of consecration: which we reid not in the wordes of our Sauoure, nether yet geueth he any comendement so to do to his Apostles and Church.

Because
their of-
ferings
wanteth
the pro-
mes they
be alto-
gether
blasphe-
mies

For in this that he commanded them to do that, in remembrance of him, as he assureth them of well doing, when as they shall practise that action, euen as they had sene him do, so he bindes them strictly to the obseruation of euerie iote of that action, he had practised in their presence, for if thou shalt transgres and break the comendement in any poynt, be it neuer so smal in thy iudgement, thou, no dout, shall peruert the whole action, thou hath no promise (which taken away) there remaneth nothing of that, that is here offered: so now thy whole action turneth to a mere blasphemie.

Psal. 50.

We know, and I truste it be not vnknewen to you, that the ordinances of God consisteth in two pointes, the comendement and the promise, as in the matter of prayers, cal vpon me in the day of thy trouble, and I shal here thee, the comendement is geuen to cal vpon God, the promise is annexed: I shal here thee, if thou shalt break this comendement, darre thou, or can thou assure thy self of the promise that is to be had of God? I think not.

The ac-
tion of the
Lords
Table
haeth a
commā-
dement,
and a
promes.

In the action of the Lordes Table, the comendement is geuen to practise that action, in remembrance of our Sauoure: that is to say, to take bread, giue thanks, break it, make distribution of it, the promise is subioyned, This is my body, which is broken for you.

Thou deuileth here and inuenteth, I can not tel what a consecration, thou maketh no distribution, and yet wil thou assure thy self of the promes? How vainely euerie man may iudge. But here thou wilt say pcreuentur, that this worde is vled by some of the Ancien latine wyters, it is a receaued worde, adding nothing vnto the action, but onely declaring it that is ment by these wordes. This

is my body. To this I haue already towards the word, declared my iudgement, that in the action of God we ought with no les religion reueane the wordes of the Spirit of God, nor the forme and ceremonies of the action it self.

In this I regarde not the authoritie of any, what antiquitie and estimation soeuer shalbe pretended. But to proceed to the matter I wold not that ye, albeit ye will seme to agree with them that vseth that word in the rite, yet should altogether disagree with them in the matter. For they (of the moste ancient I speak not of the Schoole men) in the great decay of the latine tongue, and ignorance of the Greek, did vse this word to expresse no other thing, nor that which the Evangelistes meaneth & signifieth by thanking or blessing, so that they referre it not to the wordes of the promise, that ye call the wordes of consecration, but to expresse that (he gaue thanks or blessed) which is not altogether intollerable, albeit it lacke not in the cause of reprehension.

Further it is a thing more then manifest, that all Sacramentes consisteth in these two, to wit, the word and element. This word, whereof principally dependeth the vertue and strength of the Sacrament, is not to be take for a certaine quibbled or mumbled wordes, or a sound, rather without all sense or sayth, not vnylike the magick incantations, but rather openly and plainly preached, that may reach the auditors, what is ment by the visible signe: whereby it may evidently appeare that your whole proceedings in the papistrie, lacketh not a great prophanation of these holy mysteries: where it is thought sufficient, if the priest, the people galing upon him, without all intelligence, should blowe and blath out the wordes that ye call of consecration. For it is plainly commanded, that all be recyted in a strange tongue, yea, and that the wordes be not pronounced, but rather murmured with a rauk voice. But sacre otherwise we be taught by Augustine. Let the word be ioyned with the Element, and then shall we haue a Sacrament, for whereof proceedeth this great vertue of the water, that when it shal touch the body, it shal purge the hart, but by the working of the word, not because it is spoken, but because it is beliened. For in the worde it self, the sound is an thing that pertaineth, and the vertue an other thing, that remaineth, this is the word

The hole proceeding in the papistrie, wanteth not great prophanation of the holie mysteries.

The sound of the worde handled but the ceremony thereof by etc.

The Confutation of the Abbote

Rom. 10. of faith that we preach, sayeth the Apostle, so in the Actes
 8. of the Apostles, by faith purging their hartes. And Peter
 Acte. 15. the Apostle sayeth, that Baptisme maketh vs saife, not
 1. Pet. 3. by the wipping away of the filth of the flesh, but that a
 21. good conscience maketh requiest to God. This then is
 the worde of faith that we preach, by the which, that it
 may haue the strength to clainge, Baptisme is hallowed. So
 we may evidently perceane the mynde of this godlie An-
 thor, to require and vrgē preaching, which engenders
 faith. we need not to spend much tyme in this mater,
 seing it is cleare what our Saviour did, what he com-
 mended to be done, what the Apostles practised to his imita-
 tion, what the godly Fathers followed and approued, yea,
 and what the Church did euer reteane, so long as there
 remaneth any spunk of integritie in it: and so shall we
 obserue euē from the beginning, that continually when God
 offered any signe vnto the Fathers, to their instruction
 & confort, that euer he ioyned the word with the Simboles
 So that we may clearly vnderstand, that the Fathers ne-
 uer did meane of no such magicall consecration made by
 a certaine whispered wordes, rounded with the Element,
 after the abuse of the papistrie: but that the promise should
 be pronounced with a loude and cleare voice, in a famili-
 are language, the which being preached to the people, might
 lead them as it were by the hand, to that, that is signified
 by the whole action. For this that is recyted by Augustine
 of Baptisme, no doubt, apperteyneth also to the Lordes
 Table, and to all Sacramentes, practised since the begin-
 ning.

By prea-
 ching of
 the word
 is faith
 increased.

of the
 word
 in the
 Bible
 which
 is the
 word
 of God
 which
 is the
 word
 of life
 which
 is the
 word
 of truth
 which
 is the
 word
 of grace
 which
 is the
 word
 of peace
 which
 is the
 word
 of joy
 which
 is the
 word
 of hope
 which
 is the
 word
 of love
 which
 is the
 word
 of faith
 which
 is the
 word
 of wisdom
 which
 is the
 word
 of power
 which
 is the
 word
 of glory
 which
 is the
 word
 of honour
 which
 is the
 word
 of riches
 which
 is the
 word
 of strength
 which
 is the
 word
 of might
 which
 is the
 word
 of dominion
 which
 is the
 word
 of authority
 which
 is the
 word
 of jurisdiction
 which
 is the
 word
 of power
 which
 is the
 word
 of might
 which
 is the
 word
 of dominion
 which
 is the
 word
 of authority
 which
 is the
 word
 of jurisdiction

Now consider with your self how miserablie ye are
 deceaued, how maliciously being enuennomed with a wic-
 ked opinion, ye wipe & wrest, the sayinges of the Scrip-
 tures and Doctors, out of their naturall meaning, to esta-
 blishe and confirme your foreconceiued error.
 I knowe that by this word, ye will meane that asone
 as ever these wordes: this is my body, are spoken, imme-
 diatlie the substance of bread is taken away, and the body
 of Iesus Christe entereth in really, naturally, and sub-
 stantially, euen the same body that wes borne of the Vir-
 gine, wes crucified, scourged, buried, ascended into the
 heauen, and sitteth at the right hand of God the Father,
 which is a deuillish assertion, and etymes against the Scrip-
 ture

nure (affirming that the bread remaneth still bread, and the
wyne, & wyne) and against all naturall reason, that a body
may or can be in mo places at one tyme, and also against
the nature of a Sacrament, wherein the Simboles and
Elementes do represent vnto vs the thinges signified, and
are not the self same thinges, albeit the names be attri-
buted vnto them, against the authorities of the Fa-
thers: and specially this detestable opinion of the Papi-
stes sauereth of the heresie of Maccion, who attributed
vnto Christe a phantasticall body, which of necessitie shall
follow, if he thus shalbe in tuerie corner, against the pro-
prieties of the naturall body, which being taken away,
his office of mediation and Priesthead muste vanishe
and fall.

Of the omnipotencie of Gods worde, ye haue not to
brage in this mater, for howsoeuer his worde is almighty,
if his will be not ioyned with the word, it is nothing. But
thou wilt collect his will of the wordes: this is my body.
In deid if the wordes of the Scripture shalbe alwayes
vnderstand, euen as they are spoken, then shall we proue
Christ to be a Rock Stone, according to the sayinge of
the Apostle, to be a wyne tre, to be a doore, and the way,
& so furth. Let vs here then Augustine in this mater. To
this answereth Augustine in his Epistle to Bonifacius. 22.
If the Sacramentes (sayeth he) should not haue some ag-
reement and similitude, with these thinges which they
represent, then shall they not be Sacramentes. For of
this similitude, oftentimes they take the names of the
thinges them selues. Therefore, as after a certane maner,
the Sacrament of Christes body, is Christes body, the
Sacrament of Christes blood, is Christes blood, so the
Sacrament of Faith, is Faith.

And writing against Adamantus Manichens plainly,
our Maister Christe doubted not, to call it his body, when
he gaue the fygure of his body. And vpon the thrid psal.
wonderfull (sayeth he) is Christes pacience, in that, that
he receaued Judas to the Banked, in the which he comma-
nded, and gaue to his Disciples, the figure of his body &
blood. Of the which Authorities of this godly learned Fa-
ther, we may easylie answer, this speaking of our Sau-
oure, to be Sacramentale, Hieronymical: and so his wil
to performe any such thing, as thou falsly gathered, in no

August.
Tract v
pon Ioh-
hne. 50.

August.
Epistle.
to Boni-
facius. 22.

August.
con. Ada-
ma. Ma-
niches.

Augusti.
in the. 3.
psalme.

wayes to haue bene. For we giue that reuerence vnto our Sauioure and Maister, that there is nether inconstancie, lyghnes, nor repugnancie in his worde, nether yet do we thinke these wordes spoken of the bread, to be otherwayes vnderstand or expounded, nor they that after followeth of the cuppe, where of necessitie ye must grant als many figures, as there be wordes. Shall we say that the cuppe is the new Testament? Or the cuppe is the blood of the new Testament? Here thou can not shew, how good a Bladicator, or fence forer thou be, tyme thy self in als many formes and shappes as euer did Protheus, here shall thou stick fast.

As the cuppe is the couenant in the blood, so is the bread the couenant in the bodie of our Sauioure Christe.

Shall these wordes be vnderstand, even as they are spoken? I truste ye will not say that: then must it follow that there is a figure, and how soeuer thou shalt expone the wordes of the cuppe, thou shalt be driuen to grant the same of the bread: for nothing can be said or alledged of the latter part of this mysterie, that is not to be vnderstand of the former. So now then as the cuppe, by the interpretation of Lileys and Paulus, Is the couenant in the blood of our Sauioure, the same shall we affirme of the bread, to wit, that it is the couenant in the body. Now striue, cry out, labour, traueil, and do what you list to inuert this, thou shalt haue to do with the holy Spirite of God, declaring plainly that the will of our Sauioure is in no wayes concurring with such an omnipotencie, as thou & thy fellowes hath forget, of these wordes, this is my body, fondly and vainely expounded, after the letter. I passe by the common maner of Scripture, calling the Circumcision by the name of the couenant, the Pascher lyke wise, whereof they were but Simboles and signes, and suche other places, seruing to this purpose, and will passe forwarde to the wordes of Chrysostomus, which this glorious Doctor, who will seme to be so beasty and diligent, notes to be written in the. 48. Homilie vpon Iohn, where I darre boldly affirme there is no such mater nor wordes, for that homilie is written vpon the. 7. Chap. of Iohn, and is spent wholy vpon the obseruation of the Sabboth. Hereby it is easy to perceane how vainely ye ascribe such reading of the Ancientes vnto your self, as in your writings ye take vpon you, that ye will seme in the eyes of the people, to be the onely be in this Realme versed

in antiquitie

And now to say my iudgement freely, I truste ye haue no workes of such men as ye draw your authorities out of, but onely hach, I can not tell what lytle scabbed treatises of Eccius, Cochleus, Hosius Stanislaus yonre new start vp Campion, and of such others of your factis, and taketh out of them, such thinges as ye think may serue to your wicked and blasphemous purpose.

What credite now, or what authoritie ought to be giuen to such places, as thou draweth out of the Doctors, who helpe neuer hach sene there workes, neither yet knoweth to what purpose they speak, if they speak of their owne mynde, or of their aduersaries, whither they speak by an interrogation or conclusively, and determinately, whither they speak ~~in a way~~ that is excessively, to extoll the dignitie of the mater they haue in hand (which is not here in this Author) or simply. Thus the Text it self is to be considered, that it that preceadeth, being conferred with it that follo weth, the mynde and sentence of the Author, may be knownen perspyrie.

Not that I will hereby damne yong men, who ether excluded by tyme, or els lacking booke, muste giue credite to good authorities, but in this man who will seme to be an other Anacharses Inter Sordidos Scythas, it is intollerable, who is sequestrate from the common societie of men, and trauell in the common wealch, huring not els to do, but that he hath inioyned to him self, that is to ly by a pleasing bray, and cast in stones to trouble the faire and cleare running water.

This thing I say againe is not onely intollerable, but mooste worthy of all punishment. But to the purpose, I haue said there is no such matter entreated i the place cited, by this diligent Reader. In deid in the same Author we shall read not onelyke to this, in his. 8. Homilie vpon Mathew, his wordes are. They be not workes of mans power propounded, who then made them in that Supper, the same worketh them now. We occupie the roume of Ministers, but he that sanctifieth them and changerh them is he (meaning our Saniour) who did appoint and institute this action.

This in deid being well considered, shal and may be vnderstand, to be spoken in me by a Rithorickall amply.

Eccius,
Cochle,
& Hosius
Stanisl-
a⁹ be the
abboces
compa-
nions.

It is
mooste
shameful
him that
taketh v-
pon him
self grea-
test per-
fection to
be found
an igno-
rant.

The Confutation of the Abbote

How the
wordes
of Chri-
stosome,
ought to
be vnder-
stand.

cation to extoll the excellencie and worthynes of this so
great a mysterie, rather then spoken according to the sim-
ple trench of the mater. It is knowen well yneugh to any
man that is but mid way familiare with this Authoz, that
he is somewhat excessive in such amplyfications, somtymes
playing the orator, rather then the simple Theologien.
This I were able to proue particularly by sundrie thinge
entreated by him, if the tyme should suffer, but yet I see no
such things in these wordes, whereof you haue any occa-
sion to brage or reioyce. For in this that he sayeth, they be
no workes of mans virtew propounded. who did euer
think or teach other? we be well reached by John the
Baptiste of that difference, in ministracion of Sacramen-
tes, that is betwix the inward worker and giuer of grace
(who is Christe Iesus) and the Minister, who onely
worketh and serueth outwardly, so that howsoever he
shall at the appointment of our Maister, Minister and
practise the action: Yet is it not the work of mans strength
nor power, nether is there an part thereof to be ascribed
to him, but all whole to be vnderat to the instituter, in
that, that not onely he commandeth it to be done, and no-
thing is done, but at the prescript of his commandement,
but also he is he, who giueth the power, the strength, the
energie to it, that it may profect and fructifie vnto the re-
crauer, and in this maner the cause giuen by Chrysostome
is verie good, that he is he now that worketh, who wrought
then. So that there is no difference betwix that action,
that was then practised by our Sauoure, and it that is
now done to his imitation by vs, we but haue the place of
ministers, it is he that sanctifieth and changeth, that is to
say, it is he by whose ordinance and commandement, this
whole action is hallowed and sanctified. For the action
it self, if it shalbe considered, it shall seme and appeare ve-
rie vile and of no price, yet seing there is nothing done,
but at his commandement, practised by him self, allowed
by him, we as becometh well instructed Childzen, doeth
iudge it to be worthy of all reuerence, whereof we haue
his warrand, being commanded so to do, in remembrance
of him till he come.

This then is the sanctificatio that this Authoz speaketh
of here, and no such deuillish incantation, as thou wold
pretend, which doubtles was vnknewen in the dayes of
Christe

Chrysostome.

But least thou shal insist vpon the latter word of changing: I will trauell to oppen vp the mynde of the moste Ancient Fathers in that part: for they do vse that worde often, not to signifie any such change, as ye fondly haue deuised and inuented: but onely willing hereby, that we should all, befoze that we shall offer and present our selues to this table, consider the dignitie, praise and prerogative of this heauenly banked, that we be here called to, where the same is the banked, and the banked giuer, as this same Author sayeth. we shall consider this bread, exhibited to vs here, to be the bread of lyfe, nourishing our Soules vnto immortalitie. we shall consider these Elementes which be giuen, as sure pledges of eternall Saluation, and of all benefites procured and obtained to vs by Iesus Christe.

So that we must not go to this table, as to a common table, to farce and stuffe our bellies with bread and wyne, but we muste vnderstand this bread to be seperated from the common vse, and sanctified and dedicated to the holy Communion of Christes body and blood, to declare to vs that we are not now leuening in our selues, but Christe leueth and rigneth in vs, we are no more the seruantes and felanes of Satban, but members of Iesus Christe, that we are now made participant and partakers, of his iustice and ryghteousnes: and that by him we haue remission of our sinnes, so that now albeit we be in the earth exposed to all kynde of tentation, trouble, and persecution, yet our conuersation is in the heauen with him, on whome our Soules stayeth and leadeeth.

This change then that they do meane of, is to extoll this mysterie as it is worthy all praise, and declare with what trymbling, feare and humilitie, we ought to present our selues thereto, because this that was common bread, appointed for the refectiō of mans body, is now sanctified to an holy vse, to assure vs of that coniunction, yea, and liuely participation we haue now, with the Eternall Sonne of God, who ioyneth him self so familiarly with vs, that we are now ingrafted so in him, that we now, as it were soucketh our very substance, out of his body & blood. He is now vnto vs, that, that he called him self the wyne tre, and we the brenches, he is the head, and we the mem-

what the
ancientis
vnder-
and by
changig
in the
sacrame-
tes.

Christ is
boith the
bankede
and the
bankede
giuer.

we must
consider
the bread
& wyne
in the ho-
ly Sup-
per to be
dedica-
ted to an
holy use
then
to feede
oure bo-
dies.

The Confutation of the Abbote

bers, he is shortlie he, out of whome lyfe, ryghteousnes, iustice, holynes, and sanctification, proceedeth and floweth vnto vs.

The charge is to be referred to the myndes & consciences of the receauers.

So that this whole change and immutation, is to be referred to the myndes and consciences of the receauers, & not to any other change, that is in the substances of the Elements, that be there proponed, but the bread remaineth bread, and the wyne, wyne, albeit they be sanctified to an other more holy vse, as we haue said, and shall after declare in the conference of the Doctors.

Christe commanded vs not to sanctifie bread & wyne, & to charge them but that we shoulde, tak them

This I take to be, and douteth not, but it is the verie naturall meaning of the wordes of this Au. hor, and of all the Anciētes, whē as they speak of any change here. Yet I am not ignorant, that thou and thy fellows will apply the former sentences, and referre them vnto the commandement, do ye this in remembrance of me, as hereby, the Lorde should giue vs the charge to sanctifie, or as thou speakest, to consecrate the bread and wyne, which as it is moſte vntrew, and cōtrarious to the simple treuth of the Lordes commandement, so the Author doeth meane no such thing. For the lord did not cōmand vs to sanctifie bread and wyne, and charge them, but that we shoulde take them, giue thanks, break, and distrybute them amongest vs. and that with all humilytie and reuerence we should eat and drinke them, in remembrance of him, as the verie Sacrament of his body and blood, which Sacramentall ceremonie, passeth not the reach and capacite of man.

And in this whole institution, ones made by him self, he still sanctifieth for euer, the Sacramentall Symboles, to the perpetuall vse and comfort of the whole Church: which this Author Chrysostome signifieth moſte cleerlie, In that he sayeth: he that wrought then in the Supper, doeth them euen now, so that he still sanctifieth them, by his holy institution and ordinance, that he made then in the Supper, where he changed not the substance of bread and wyne, but the naturall vse appointed to the refection of our bodies, he turned and conuerterd in a Sacramentall vse, to serue vs by the inwarde operation of the Spirit of God, to the nourishment of our Soules, and vpholding of our faith.

And as he said: this is my body, this cuppe is the new Testament in my blood, do this in remembrance of me.

And

And in these wordes ones pronounced, did he ones institute and sanctifie this holy action and ceremonie, and changed these Elementes, from a naturall, vnto a Sacramentall vse, by vertue whereof, this whole action is sanctified, throughout all, wheresoeuer it is practised, which is the verie meaning and interpretation of this Author, and all the Ancients, wheresoeuer they vse such forme and maner of speaking,

Here then thou seest plainly, that this Author ascribeth nothing to the wordes pronounced by the Minister, but vendicates and reseructh to Christe the instituter, the whole strength and power of sanctification, which wes the done, when as he instituted this action, and commanded it to be practised in remembrance of him.

But alwayes here it is not to be passed by, that in these wordes, cyted out of this Author, there is no mention of an Alter, but of a Table: whereby thou may vnderstand clearly, that this Author knew no suche Alters, whereof we haue such a multitude erected euerie where (without the which the Papistes opinion is that no masse can be done) but onely a Table, to the imitation of our Sauour, which properly apperteaneth to the practise of his holy Supper.

Whereof lyke wise we may collect, that there wes no preny masses, such as in our dayes, & in the aige of our forebiers (that hath bene vnder Antichristes authoritie, moſte prophanely abused) hath bene: preny masses I call all suche, where as the preist (the people wholly secloded) without any distribution, deuoreth & swalloweth vp all in a moſte reuinus maner, as in all masses we haue seene: which as they are contrarius to the ordinances of Christe Iesus, so moſte iustlie they lacke, and hath no testimonie nor approbation of antiquitie, but are moſte impius, blasphemus, and detestable.

When this inuetered Silenus hath thus played him, with the wordes of this Author, he interreth & concludeth.

“ That not onely said our Sauour, this is my
“ body, where through he institute the consecra-
“ tion, but als he eaked these wordes, saying,
“ which is giuen and broken for you, by the
“ which wordes presetly, as the same verie time

The vse
of the ele-
ments be
changed
at the loz-
des table
but not
there sub-
stance.

Chrysost.
maketh
no menti-
on of an
alter but
of a table

Sathan

him self

could ne-

uer so im-

pudelic

wor. as the

scriptur-

es as do

eth this

Abbote

here.

The Confutation of the Abbote

“ he Declared his body to be an unbloodie Sa-
 crifice, to be offered by the Apostles and all
 other Ministers of Christes Church, to the
 end of the world, in remembrance of his Death,
 saying, Do this in remembrance of me.

In the answer to this conclusion, I will be verie shorte,
 because after ward ye intreat this mater as it were of set
 purpose, in the. 14. leaf, speaking there, of the wordes that
 be vsed in the present tyme. As to the obseruation of the
 tyme, and full vnderstanding of those wordes, I will re-
 serue to that place, that I be not driven to make an vn-
 pleasing and lothsome repetition. Alwayes that, that
 may serue instantly, that we shall not seme to winke at
 the mater, we can not haue a more faithfull expolitor of
 these wordes, then the Spirite of God, by the mouthe of his
 holy Apostle Paule, who as thou recytech, sayeth, which
 is broken for you. For it is moste cleare, that the Sacra-
 mentall signe of bread wes not broken for them, but the
 onely natural body of our Master vpon the crosse, so that
 in no wayes these wordes may or can be referred to the
 pronome *he* the first word of the promise, where

It was
 not the
 bread
 but Chri-
 stes natu-
 ral body
 that was
 broken
 for vs

Ye papi-
 stismark
 the falser
 here and
 be asham-
 ed.

demonstration is made of the bread, but apperteaneth to
 the latter word (body). For speaking of the bread, he
 sayeth, he brake it, and he gaue it to his Disciples, and not
 for his Disciples, now meaning of his passion, and that his
 body wes to suffer, which is (sayeth he) broken for you,
 as to the tyme we haue not to be curius, for we knowe
 the Spirite of God, somtymes in declaring that, that is
 vndoubtedly to be, ether a long tyme, or immediately after,
 to vlc the present tyme, yea, and the tyme passed. Lyke as
 here by the present he setteth furth that which wes to be
 vpon the morrow. So the verie sense of the whole is.
 This is the Sacrament of my body, which is broken for
 you, that is to say, which body is to suffer, and to be bro-
 ken euen the morrow for you: as shalbe declared at more
 length, when as by Gods grace we shal attaine to the place

But I pray thee, where shal we finde in these wordes,
 such an unbloody Sacrifice, as thou here bringest in? I
 am assured the breaking of Christes body wes bloody, and
 moste cruell: where lyke wise shal we finde this oblation?

For

for there is no mention of oblation in this whole action, neither yet did our Saviour offer any thing there, nor yet to his Disciples giueth he any comendement to offer, but simplie willeth vs to do this in remembrance of him, which is relatine to the whole action before practysed, of taking bread, thankes geuing, breaking of it, and distribution to be made, here is neuer a sillabe of offering.

well, let vs go to the probation, which is drowen out of Malachy the Prophet, and his first Cha. the wordes are
 "I haue no pleasure of you, sayeth the Lorde,
 "and as for the meat offering I will not accept it at your hand, for from the rysing vp of
 "the Sone, and to the going doune of the same
 "My Name is great amonges the Gentiles,
 "yea, in euerie place shal the Sacrifice be done,
 "and an cleane oblation offered vp vnto my
 "Name, for my Name is great amonges the
 "Gentiles.

Here I may haue occasion to speak somewhat of this interpreters faithfulness, who thinketh it nothing to turne by the future tyme, that which is spoken in the present, for I am assured that all the textes that euer I did se, Hebrew Breik, Latine, Englishe, French, hath the word in the present (is Sacrificed) and not (shalbe) and (an cleane oblation is offered) & not (shalbe) but I will pas by that followeth in this Doctor.

"Mark sayeth he, the wordes of the Prophet,
 "and ye shal perceaue that they are not spoken
 "of the Sacrifice of the Lordes body, offered
 "vp vpon the croice. For why the Sacrifice of
 "the Lordes body on the croice, was onely in
 "Jerusalem, and the wordes of the Prophet
 "speaketh of a Sacrifice offered vp in euerie
 "place, and so furth.

where this Author tranelleth, by an argument that we call in the Schooles A sufficient enumeration paruum.

The Confutation of the Abbote

that is, when as we enert euerie particulare, to confirme and establishe an certane thing, but as this argument lacketh not the strength, when as all is properly euerted, so if any thing be pretermitted, ether yet improperly handled it proceedeth not.

Gala .3. Now to the mater, of the Sacrifice of the Lordes body on the croice (say ye) it can not be vnderstand, for it was onely in Ierusalem. I know that our Sauour was crucified in Ierusalem. Yet what shalbe the cause that it shall not be lesfull to vs to speak as the Apostle Paule in the. 3. to the Galth. where he plainly witnesseth that our Sauour was crucified amonges them. why shal the same libertie be denyed to all places, where the death of our Sauour hath bene, or is lyuelie preached? which no doubt, hath bene euerie where, lyke as the Prophet testifieth, in the. 19. Psalm, and the holy Goste speaketh of Paule, appointing him to beare the name of Iesus, to the uttermoste partes of the earth.

How
Christ is
said to be
crucified
i all pla-
ces.

why then may we not expound this saying of the Prophet, of the Sacrifice and oblation of the body of Iesus Christe, leing he is euerie where crucified, wheresoeuer his Euangel is treuly preached. And as touching thy stinking and filthy masse, it hath bene (God be pleased) at all tymes included and circumscribed within a certane boundes, and that verie small.

Euen as
the Apls
wordes
may be ta-
ken me-
taphori-
cally like
wyse the
Prophets
sain-
ges.

But thou wilt say pereumur, that the speaking of the Apostle is metaphoricall. what if I shal say the same of the wordes of the Prophet? For if he admonisheth vs of any thing to be erected after the abrogation of the ceremonies of the Lawe, no doubt, he speaketh so by the fygures, then vsed in the Lawe, that thereby we should vnderstand an other sort of worshipping to be plated, and receaued in place of those fygures. Thus thru the speaking can not be proper. but alwayes metaphoricall from the vंबर & shadowe to expres the veritie. And thus may we haue the sense of the wordes of the Prophet properly that euerie where is there an oblation or Sacrifice offered vp in my Name, that is the Sacrifice of my Eternall and onely Sonne, wherewith I am all whole copleied and delyred, is offered vp vnto me, that is preached, for wharsoeuer way thou can apply this saying to thy masse, that same way shall I proue that it conueneth, and moze iustly to

the

the predication of the Euangel, and death of our Saviour. For where thou restraines his death to the towne of Jerusalem, so wilt I affirme of the institution of his holy Supper, out of the which thou soucketh masse i. repty and impiusly thy fond masse. If thou wilt insist and say that the masse is done euerie where, I answer the same of the Sacrifice of Christes body more treuly. If thou shall re- ply yet, that, that is onely by preaching. I answer, that first thy masse hath nothing to do with the Lordes table, and besydes that the Author of the holy Supper, did ones sanctifie this action, which remaneth for euer, as I haue shawen heretofore, as our Saviour died ones, & willet his death to be preached euerie where, and so consequently to be crucified in all places, according to the metaphorical speaking of the Apostle as I haue already declared. Now I pray you good Reader perceauie with me the vau- ntie of this new Author, the strength of his argumentes, and the forme of his proceedinges. Secondly ye go about to proue that the sayings of the Prophet. Can not be vnderstand of the wordes of the Iowes, be- cause the wordes doeth plainly declare, that all their Sacrifices wer repudiat by the Lord God, from the tyme that the Lordes bodie wes offered vpon y croice. This seeke our Authr.

First if I should repugne, how shal ye be able to proue, that here we be forewarned of any Sacrifice to be erected in the new Testament? of the abolishment of the Sacri- fices of the Lawe, and the institution of this your explo- ded Sacrifice of the masse, which ye continually flatter and beare in hand? For in this place there is no prophetic but a sharpe rebuke & reprehension of the sacrificers vnder the Lawe who, by their horrible & haynous sines, did so ki- dle the wrath of God against the, that he masse iustly com- pleaneth of them in this place, lyke as he doeth i the firste Chap. of Ilayas, reiecting their Sacrifices, Prayers, fastinges, with al the rest of their vniu- ual workes, wher of they did so much brage, so that here there is nothing els but the comon querimonie of al the Prophetes, to wit, that he declareth their Sacrifices in no wayes to be acceptable vnto God, but altogether abhominable in his presence,

The Confutation of the Abbote

because of their filthy and vicious lyfe.

For the reule is generally prescribed by Moyses, that God did first luke to Abell, and then to his gyftes. And it is more nor euident, that of the horrible and proude contemner, he doeth not receaue, no not his owen most holy ordinances: so that the whole thing that is here rehearsed may be moste properly applyed to the shame, rebuke, and bitter exterminion of these filthy massemongers, and of all that is offered by them, whose Sacrifices, albeit they were appointed and allowed of God, as were those of the Lawe (as in verie deid they be not, but altogether are detestable in his presence, nether hauing comendement nor approbation of him) yet are they of no value, yea, I say moste odious in Gods presence, by the plaine testimonie of the Prophet here. So that I meruell not lytle of these masked Asses, that alledgeth ignorantly this place for the proufe and confirmation of this whole moste iustly reiected of all them that are not blinded with Sathan.

God here in plaine tearmes pronounceth, that he is in no wayes appeased in them, he will receaue no gift of their handes, so that he receaueth not the oblatiōs of their handes, whose condicions & maners are haifful to him. He is not contented with the Sacrifices and oblations of the Jewes, being institute and commanded, earnestlie required and authorised of him? Not that God is not content and appeased with that, that he commandeth, but that the Sacrificers did not offer them of that mynde, but of a mere hypocrisie did they vse and practise them, and turne them to a certane lucre againe, and aduantage for them selues.

Now let vs conuert this querimonie of the Prophet vnto our Sacrificers, do ye not think that the Eternal may say the same, my pleasure is not in you, I wil receaue no gift of your handes, seing their filthy liues, their auaricious and gredie practises, their whole studies and thoghtes are giuen to ambition and lucre, in such rage, that as our eyes abhorreth the sight of it, so doeth the tongue shrink to expres it. I traste, that not onely by the indgement of the world, may it be prouen, but by the testimonie of your owen consciences ye may be conuicted, all that be of you Sacrificers, to referre all, ad to Sacrifice wholly for your Belly, that is the mother (as Hieronimus doeth

The principall
cause of
the masse
and of all
heresie is
the gredy
belly

moste

moste desearthly note) of all Herisie and fond oppinion. I know your shiftes ye obieet, that albeit that God be not appeased with you, yet the Sacrifice that ye do offer, is pleasing, to wit, the body and blood of Iesus Chyiste is acceptable.

But if God should answer, and say, I know, and acknowledged my Sonne, he is he in whom I am pleased, I haue placed and deposed with him the thesaures of my wisdom, power, mercy and goodnes. But what be ye? who gaue you any such commission? He offered him self according to my determination and Eternal Council, for the sinnes of the world, for satisfaction to my ryghteous indgement, and for the reconciliation of man to me: but who required that ye should offer him vp againe? But in deid good Maister, if this place of the Prophet shalbe thus applyed to your Idole masse, I perceaue well ye do it vpon a great policy, for one of your principall thinges ye brage of (but how iustly it shalbe after examinat) is antiquitie, thus ye shall haue your holy Idole much oulde: nor ye take it to be, and so haue bene practised in the tyme of Malachias, for I am assured that all that is there spoken, is in the present tyme, as I haue warned you hearthfore. And besydes this ye shall haue an vniuersalitie for this that is spoken of there, is said to be euerie where, in all places. This how iustly may be said of your masse let the wise and prudent Reader consider. I am assured, that the masse wes, nether so oulde as Malachias, nor yet that it wes so vniuersally receaued, that it wes published and anuthorised euerie where, and so pas thy way with thy vanities and fond imaginations, and search some other place, to confirme and establish thy wicked opinion, for this can serue nothing.

Consider how Hieronimus exponeth the place, writing vpon it: the wordes are notable, wherefore I wil not wrie to recyte them. The reule of Scripture is, where as there is a moste manifest prophecie of the thinges to come not to minish, nor extenuat the thinges that be spokē by intercitude of allegories, so now properly to the Priestes of the Jewes the Sermon of the Lorde is directed that offereth the blind, the crooked and the manied, to be offered vp, that they know, that Spirituall offerringes wes to succeed or enter in the rounes of the carnall, and not

hiero. in
Iere. 4

Harken
ye papist
es your
masse is
older the
ye know

The wor
des of Je
rome ex
poundig
this pla
ce alledg
ed by the
papists
out of
the .i. cha
of mala
chie

The Confutation of the Abbote

the blood of Bulles and Bullockes, but incense, that is the prayers of the Saintes, to be offered vp to the Lorde, & that not in an prouince of the world, as Flowrie, nor yet in a rounne of Flowrie, as Ierusalem, but euerie where an oblation offered, and that not vncleane, as by the people of Israel, but cleane, as in the ceremonies of the Christians, for from the ryssing of the Sone, to the doune passing of it, my Name is great amonges the nations, as our Sauour plainly witnesseth. Father I haue manifested thy Name to men. And now sayeth he, when as my Name is to be great amonges the nations, ye O Princes of the Flowes, haue polluted it, and polluteth it, for so he wyrtith his prophecie, of the thinges to come, that he omitteth not the present tyme, and so furth. whereby euerie Reader may perceaue and vnderstand, what wes the iudgement of that Ancient and wel learned man of this place, to wit, that it is to be expounded of the Sacrifice of oration, prayer and thankes geuing, whereby the Eternal is euerie where glorified by his elect and chosen, as the Prophet shoulde say, ye Priestes thinketh that ye do some great mater to me, in that, that ye offer vp vnto me, I can not tel what beastes, and slayeth some Lambes, some Bullockes, Rāmes, and so furth, euen as I were a small God, and lyke vnto the Gods of the Nations, or that I were circumscribed, compassed, and set about, yea, and the onely boundes of Ierusalem were prescribed to my seruice, honour and worship, or that my glorie should not extend the self, further then the boundes of Iudea.

This is not the wordes of the Couennat, that I made with your Fathers, what tyme I broght them out of Egypt, I required no such thig of you, I sought no such thing of your Fathers, but onely the Sermon that I commanded them, saying, here my voice, and I shalbe your God. I am not so contemptible, nether yet delyte I in such vile meates and giftes, am I not Lorde of the whole? Boweth not euerie knie vnto me? Shall not my Name be celebrated, yea, amonges the Nations, and that from the ryssing of the Sone, to his doune going? yea, and with an other maner of Sacrifice, nor this your bludy, to wit, of a cleane impolluted and vndefyled Sacrifice of thankes geuing, which shal not consist in ambition and auarice, nor yet shalbe referred to any filthy lucre, but shal proceed

of

of an ardent charitie, and of an unfeined mynde, so that my Name shalbe sanctified, and the Sceptur of my kings dome auanced and promoted.

Doeth thou think the mynde of the Prophet wel opened in this, and truly, according to the mynde and interpretation of Hieronimus, who suffereth not that we shall in any wayes follow an incertane allegorie, and as thou wilt an vngodly & wicked declaration, where the mater is cleare. I know that there be hit many thinges reached by the Spicrite of God, to wit, the calling of the Gentiles, the abolishment of the ceremonies, yea, and the comutation & change of the Jewish manner of worshipping, grose and carnall, in it which is spirituall of thanks geuing, and this not onely is the mynde of Hieronimus, but of all the Ancientes, who did neuer acknowledge any such masse, as thou introduceth, being vterly damned by the Apostle, in the. 9. and. 10. to the Hebrewes, as shalbe after sene.

None of the Ancients knewe this papisticall Masse.

why the Ancients vse this worde Sacrifice.

what is offered to God by the faithful people.

what is the offering of the faithful preacher.

Rom. 15.

Trew it is, that they vse the tearme of Sacrifice, but that is because it is a comemoracion of that Sacrifice, by vertue whereof all faithfull are sanctified for ever, the Supper I speak of the Lorde, the which is not recreated of the onely manelinges, but communicat to all faithful people according to the institution and comandement of the Lorde Jesus the Author of it: to the Name of the Lorde our God, we offer vp, yea, and burneth the Sacrifice of praise and thanks, and that willingly, proceeding of a certane charitie, dilection and loue we beare to him.

There be offered likewise, by the faithfull preachers, moste acceptable Sacrifices, to wit, such people as be converted from their wicked wayes, by their predication, to the trew and lining God, maker of the heauen and of the earth. Thus the Apostle speaketh, and after him Irenaeus as shalbe declared in the owen conmie. There is yet a certane sort of Sacrifice commanded in the new Testament of liberalitie, Almus, mercy, wel doing, as the Author to the Hebrewes speaketh.

which thou here doest pass by lightly, saying. That the wordes of the Prophet can not be vnderstand of the Sacrifice of oration and prayer, and Almus deid. For in vther diuers

The Confutation of the Abbote

places are diuers orations and prayers, and the Prophet speaks of a Sacrifice in all places, where we are compelled to say, that this wordes was spoke only of the Sacrifice of the masse, gubairinto the mass cleue Sacrifice of the precious body & blude of I. C. Christ, beset bene offered up, vnder the forme of bread and wyne in all places, professing Iesus Christe, sen the tyme of Christe, vnto this our dayes.

I may be verie short in the refutation of this last conclusion, by reason I haue shewen the nature and the strength of the argument that this Author useth here, and haue already reuered the two former partes of it, and haue also prouen clearly, the vanitie and blind ignorance of this diuine, so that I need not to trauell me any whit more, for any part of this argument, being impugned, and improued it altogether fallis. But here I darre not pas by the error that is here aduoced of the diuersitie of prayer, of orations and Almes in all places. Will thou say to me, glorious diuine, that Almes is diuers in all places: but wherein is this diuersitie? Is it in the giuers? In the manner of them it is giuen to? And so will I demand of prayers, and orations: will thou say the varietie is in the giuers?

This same shal I affirme of the massmangers: or will thou vnderstand it of them, that be liberally encreased? It is not the same be found crew of them ye see your masses to? & miserable seduceth, hauing nothing for their money, but the gauling vpon your monstrous farce.

But I think thou wilt cleaue to the matter, which sayeth thou is one in all masses. Trew it is, that in your masses ye traue to haue bread and wyne, but in this be is more their blude, that is, not a great varietie in sundrie regions. For in some we do se the bread whiter than in other, in some places made of onely wheat, in others milled & patched of the wyne semblable, here of a starker kynde, here I wendest, here dusted, there cleane and naturall, and God hath giuen euery where, that wyne that was thought unable for the use and service of man, was selected and iudged more meete to that I dole, to comforte the throat of that stinking

The Confutation of the Abbote

ouer all (berberto in deid thou sayeth not enill quib-
 " ilk is the precious Body and blude of Iesus
 " Christe, offered vp in the Sacrifice of the
 " masse, be the Minister.

In this thou speakest vaine-ly, vngodly, and impiou-ly,
 yea, and vlearnedly, which I haue already declared, yea,
 and shall proue by the same, that thou adducest for thy
 wicked proofe, to wit, the wordes of the latter Supper, and
 the Prophet Malachie expounded and declared by the uni-
 uersall consent of the moste Ancient Fathers. when as
 we shall come to the declaration of the sayings of the
 Ancients, and wil not now trouble the ordour of the booke
 Here in deid this glorious diuine taketh to him a fre feild,
 taking vpon him to proue and certifie James his brother,

" That this was (sayeth he) the Declaration of
 " them that was Disciples to the Apostles, and
 " all other godly interpretors of Gods worde,
 " Greikes, & Latinistes, together with the uni-
 " uersall consent and Declaration of the moste
 " Ancient and godly generall Councells, quib-
 " euer has bene sen the tyme of Christe, to the
 " our dayes.

But here thou reciteth none of the wordes of thyne Au-
 thors. In deid there is somwhat noted wth the mergeth.
 Alexander Epistola prima. Irenaeus Libro primo. Cap. 32.
 Damascenus Libro primo de fide. Orthodoxa. Cap. 14.
 Augustinus Libro 8. de Ciuitate dei Cap. 35. et 9. Cap.
 Rupertus super erodum

(but here thou hath no mercy vpon the Reader, forget-
 ting to note the Chapter) & the two Councells of Nice, &
 Ephesus last of all. But hercof afterwarde, because thou en-
 treateth somewhat at more large I will referre them to
 their owen place, and will ioyne with thee in the substaile
 of the mater, which I haue euer from the beginning long-
 ed to attaine vnto.

But here I can not pretermitt vnbosnered, that thou
 cyreth Augustine in the eight booke. 31. Chap. the whole
 booke being contained and deuided in. 2. Chapters. But
 leaste thou should haue forgette your self in some of the figures
 of the

It maye
 be well
 sene that
 the da-
 pistis pay
 do them
 selues
 greatpe
 in lyeng

to shew
 that god
 punish
 of us
 sinners
 are all
 ained

I haue looked the. 23. Chap. where the ancient Father
disputeth of the indgement of Hermes Trimegistus of A-
dolatrie, and of the abolishing of the superstitions of E-
gypt, and I can find nothing any wayes appertaining to
this purpose we haue in hand, but except that if some man
may Iustlye think that the reprehension of Hermes
should most worthely euene to you. The wordes are these,
vaine deceitful, pernicious, and Sacrilege thinges, Her-
mes the Egyptiane, because he knew the tyme to come,
in the which they were to be abolished, he lamented, but
he went imprudently, as he knew it imprudently: this part
and these wordes may be applyed to you, and all of your
faction, who trauelled in desperate causes, and lamenteth
and bewileth, the erecting of the true Religion of God,
and a rethrowe of that, that is iniurious and wicked, which
no doubt, as ye bewaile imprudently, so haue ye foreseene these
many yeares to come, with no les imprudencie nor igno-
rance. I haue cyteth the. 23. of the nyute booke of the same
worke, wherein is entreated, how falsly the Name of God

is attributed to the Gods of the Gentiles, and yet it is
communiat by the authoritie of the holy Scriptures, to
holy Angels and iuste men. And I am able to say, that
there is nothing there can in any wise serue to this matter.

Now Reader I beseeche thee consider, what authoritie
and faith is to be giuen to the sayings of this diuine,
who not onely weareth and throweth the Scriptures &
sayings of the ancient Fathers, to his pernicious and vn-
godly purpose (so that it might seme to the imprudent Rea-
der that looketh no further, that he hath all for him) but
also rehearseeth places that he not found, and to utter his
knowledge of the antiquitie, addeth Chapters vnto their
workes: so liberally he dealeth with them. Now let vs
proceed.

Here is introduced James, after his long silence, ma-
king an argument against the masse. The wordes are.

"Sith the Apostle Paule in diuers places testi-
fies, that Iesus Christe our Saviour suffered
anes for vs, and neuer is to suffer againe,
quhairby we are assured, that our Saviour
was offered by anes in Sacrifice on the crosse,

The Sa-
piles
wrest the
Anciente
Fathers
sayings
& rehears
seth pla-
ces oute
of them,
that can
neuer be
found in
them.

The Confutation of the Abbote

“ for mannes redemption, and neuer to be offered
 “ red vp againe: and ye say he is daylie offered
 “ vp in the Sacrifice of the masse, how can
 “ this two stand.

This is the argument of James, gathered of the 9. and
 10. Chapters of the Epistle to the Hebrewes. To this
 is answered of this new denyne, in this maner.

“ It is trew that Christe was offered vp vpon
 “ the croice, and is neuer to be offered vp againe
 “ after that maner, as ane bludie Sacrifice, and
 “ it is trew that the Lordes body is offered vp
 “ after ane vther maner in the Sacrifice of the
 “ masse, conforme to Christes commandement,
 “ as ane vnbludie Sacrifice, for why a veritie
 “ makes not ane vther veritie fals.

The na-
 tur of the
 treuth is
 to distroi
 falshead
 which is
 perect
 contrary
 thereto.

The sume of your answer is, that there be two Sacrifices
 & oblations of Christes body and blood, vpon the croice
 one, an other vnblody in the masse. This your sayng, as it is
 without any testimony of the Scripture, or suffrage of the
 antiquitie, so is it moste impudent, and moste easy to be
 reiected and refelled, whatsoener ye pretend of Gods com-
 mandement, wherein ye haue none at all.

Trew it is, as ye say, that a veritie distroyeth not an
 other, but I must say for the part of James, and of the
 treuth that an established treuth distroyeth, and opponech
 vp all thing that is contrarius, which is nothig but fals
 head and vntrouth.
 The tre-
 uth of
 Godis
 word co-
 foundeth
 the blas-
 phemus
 falshead
 of the pa-
 pistes.

Trew it is, as ye say, that a veritie distroyeth not an
 other, but I must say for the part of James, and of the
 treuth that an established treuth distroyeth, and opponech
 vp all thing that is contrarius, which is nothig but fals
 head and vntrouth.

The Apostle writeth plaine, that our Sauoure offered
 vp himself once for the perfect deliuerance of man, and
 neuer is to thole againe. Thou grantest that he suffered
 ones, and is no further subject to death, and yet thou wilt
 that he shalbe offered vp againe, yea, and is offered vp in
 euery corner. It is not these two saynges plaine contrarie
 as I shall now the manifest treuth uttered by the holy spi-
 rite, distroy the plaine vntrouth and manifest blasphemie,
 that procede of thy mouth.

But lest it shall seme and appeare to you, that ye shall
 escape by your stinking distinctions, which standeth and
 dependeth

dependeth wholly vpon the diuersitie of the oblation, that the one is bloody, and the other vnbloody. I will ask of thee, whomeof hath thou that distinction? Is it of the Spirite of God? whom to wes it reueilled before the Scriptures wes shute vp? Or in what place of Scripture is it expresse? where is the commandement? I am assured ye can haue no sufficient warrand to do any thing that the Lorde Iesus did not in his latter Supper. Let all be red that is written by Mathew, Mark, Luke, and Paule, of the holie Supper, and moste diligently and manifestly conferred and considered, if our Sauoure in his latter Supper, offered his body and blood, vnto God the Father, and commanded that we should do the same, he brake bread, gaue thanks, distributed it to his Disciples, saying: take ye, eat ye, this is my body, which is broken for you. He did, lykewise with the Cuppe, saying, take, drink of it all, this Cuppe is the new Testament in my blood, which shalbe shed for you and many, vnto remission of sinnes, adiecting to bothe the partes, do this in remembrance of me. what is here, I pray you, that may in any wise apperteane to the oblation of the body and blood of our Sauoure, to be made in the masse?

For we know that the oblation of his body wes made, and his blood shed the day following. And I trust that no man wil think or say, that he commanded vs to do that thing in remembrance of him, which he did the day immediately ensueing, but that he willed them to do that, that he then practised, to the perpetuall recordation and memorie of him, without any further commandement.

Thus then thou can pretend no commandement, whatsoever thou shall brage of it. Secondly, we are plainly taught by the Author to the Hebrewes, that the oblation of the body and blood of Iesus Christe is of that nature, that ones perfected vpon the croice, it can in no wayes be reiterate nor made againe.

Christe in offering vp himself, died and rose againe, & thus is no more subiect to mortalitie, and we know that there can be no oblation vnto remission of sinnes, but it that is by effusion of blood. So that now, whosoever goeth about to offer vp him againe, they do that is in them to crucifie him of new.

Is not the argument of the Apostle, moste evident and

Sapistis we maye not beleue yow, without ye shewe your warande of offering.

The Apostle sayth playnly, that without effusion of blood there is no oblation for sinne.

The Confutation of the Abbote

French, shewing the excellency of our Sacrifice of the new Testament above them of the olde, in that, that they not onely were many and oftentimes repeated, yea, even the self same, by long continuance of tyme, till they were altogether abolished, where as we haue but one, and that ones offered, neuer to be reiterated nor offered againe.

Judge with thy self, if that be not the introducing and establishing of a new iudaisme, shaw me the difference, that had a certane Sacrifice, which in consideration of the inhabilitie, wes oftentimes reiterated, & in no wayes had bene repeated, if it should haue had sufficient force and strength, what shalbe of the Sacrifice of the croice? Shall it not be accused of imperfection and inhabilitie, thus reiterated by you. Further we know, that Christe can not be offered of none, but of him self, being the onely Mediator betwix God and mā, neuer hauing resigned ouer this dignitie to none.

The difference betwixt the sacrifice of the old and new testamēt

Attour, what a monstrous and preposterous thing shall this be, that the oblation, that is the thing that is offered, shalbe more worthy, and of greater value and estimation, then the offerer, more acceptable to God, nor he thardoe offer it, which of a necessitie must follow, if a Chauling shall offer vp Christe in his masse.

The Papistes bringing vp a Iudaisme, make the sacrifice of Christ impyre.

Moyles doeth teach vs, the oblation to be receaued of God, for his sake that doeth offer it, for the oblation of Cain wes reiected of God for Cain sake, and the gift of Abell receaued not for the owen cause, but the sake of the offerer, lyke as is plaine through all the Prophetes, so we haue in this mater, the oblation of the body and blood of Iesus Christe, to be moste pleasant vnto the Father, in consideration that it wes offered vp, by his onely and welbeloued Sonne. By these argumentes it may appeare evidently, the vanitie of thy pretended commandement, & captious distinctions, which in your owen doctrine included, a verie great contradiction. For ye do call this your fond oblation an vnbloodie Sacrifice, if I had presently a notare at hand, I should bestowe an plack vpon an instrument of this saying.

I ask of thee new diuine, how can this be an vnbloodie Sacrifice, and yet thou wilt affirme the wyne, that is ther drunke by the Priest, to be the verie reall blood of our Saviour Christe, that he receaued of the substance of the Virgine,

virgine, and that he shed vpon the croice. The Sacrifice of the croice is called bloody, because Chyistes blood wes shed thereon, in verie deid, shall not this your Sacrifice be the same argument be bloodie, since ye drink and offere vp the same blood that vpon the croice wes shed.

Now ether must thou renunce and recant the wicked error of transubstantiation, or els thou shalt, will you or will you not, grant it to be a bloodie Sacrifice, that thou so stiffly denyeth & haeth no otherway to declyne the pteche of the argument. Now ones I pray the againe oppin thyne eyes and be not styll blynde to consider how naroly thou art thynge in, and delyuer thy self if thou can. Consider last, if it be a thing consistyng in the power, and wyll of man to alterre and change the ordinances of God, to change the nature of Sacrifices, which be appoynted i effusion of blood, for so shall fall all the holie and inuolable ordinances of God, as witnesseth the Apostle, effusion of blood to be necessarily ioyned with remission of synnes. Thus shal we conclud with thee, that a veritie destroyeth not an other, but in deid it oppeneth vp an vntreuth and lye, which, allace, doeth abound in thy mouthe, what adiu- ration soeuer thou shalt cloike them with all.

These your sayinges appeareth somewhat scabrous and obscure to Eames (as in deid all vntreuth, masked & cloiked with pretense of veritie & simplenes, is dark & hard to be vnderstand the veritie contrarie wayes is euer reman. ing lyke to the self plane manifest and simple) and for this cause he is desyrus that your sayiges be made more plaine.

And hereupon ye take occasion to declaire the difference betwix the Sacrifice of the Lordes body on the croice, and the Sacrifice of the masse, quhilk in sume part aggreis, and sum part differis, firste they aggre in so far as the self same body in substance, and so furth.

The sume of the whole is, that the Sacrifice of the masse hath thre thinges comon with the Sacrifice of the croice, whereof the two former be sufficiently entreated, refelled and prouen, that nether is the same body in the masse, that wes offered vp vpon the croice, nor yet that the masse in any wayes wes forewarned by the prophetes, and so wil

The
Papists
affirme
that they
drink in
their
masses,
the blood
of Chyist
and yet
they call
it an vna-
bloodye
sacrifice,

as, cloaked
with tre-
uth is al-
way is
scabrous
and vna-
cleane.

The Confutation of the Abbote

I omit those two partes, least I should seme to do againe, as lyeth in the Dictioner, that, that is already done, and will ioine in with the thrid, which is this.

“Thridly, (say ye) thap aggre that lyke as the
 “Sacrifice of the croice wes prefigurat be mony
 “diuers signes and figures, so was the Sacri-
 “fice of the masse prefigurat be the preisthead
 “and oblation of Melchisedec.”

In this I glaidly go with you, that the Sacrifice of the croice wes prefigurat in the Lawe, yea, and before the written Lawe, in the Sacrifices offered by the Fathers, which did cheisse serue to the exercise of their faith, teaching and leading them, as it were by the hand, to the Sacrifice of Iesus Chryste, to be offered vpon the croice, which wes moste lively prefigured by the Immolation of Isaac.

But that there be any fygur or adumbration of thy fond Sacrifice of the masse, or forewarning, to the allowance of it, that I vtterly refuse and constancie deny. The place cyted by you, out of the. 14. of Geneses, of Melchisedec seructh you nothing, how much soeuer ye shal bragge of it, for it is plaine that he offered no bread, nor wyne to God, but broght furth bread and wyne, to the refection of Abraham and his armie, now weried & hongrie, by their great iorney and trauel, and that not as preist of the moste heigh God, but as King of Salem, thus shall we haue the most proper diuision and propoition of euerie part, aggreing moste seneliy with others, firste that he as King, broght furth bread and wyne (for that is the meaning and signification of the Hebrwe word, and the Greik. *ἄρτος καὶ οἶνος*) and so vled him self liberally towarde Abraham and his Armie.

Secondly, as preist, according to the deutie and office of the preist he blisset him. Trew it is, that in the common Latine translatiō there is some difference from the Hebrwe in that he sayeth (Erat enim: for he wes) geuing as it wer a cause of the fact of Melchisedec before rehearsed, of the refreshing of Abraham and his folkes. And this no dout hath giuen the occasion to the vnlearned of stumbling, but the Hebrwe is plaine, *Erat enim*: and he wes preist of the moste heigh God, & so that clause *Erat Sacerdos alt. dei.* apperstraineth not to the fact preceeding, but to the office of the

Melchisedec not as the preist of God offered bread and wine but as king of peace broght furth bread & wine to receiue of his company.

the preist, recyted immediatly after, of the blissing of Abraham, in the name of the Lord of heauen. Thus Melchisedec being King and preist, no dout, wes the linely type and figure of the preisthead of our Sauour, ioyned with his kingdom, as Dauid doeth forewarne and teach vs in the 110. Psalmie, and the Apostle in the. 7. Chap. to the Hebrewes, where he at lenth and of purpose declareth this mater. wherefore I will not trauel any more in the explication of that place, but will send the Reader to the Spirit of God, declaring it at lenth by the mouth of the foresaid Apostle.

I know that Tertuliane, and some of the Ancients will seme somewhat subtile, in the explication of this Text, insisting vpon the bread and the wyne, and the application thereof, to this that we do practise in the Lordes Table. But I pray you, what a sleuth should this be, in the holie Apostle of Iesus Christe, in the explication of this mater, to pas this point, if it should haue in any wise belonged to the purpose, & specially seing in speaking of the preisthead (& that at large & of purpose he touched it not) what a gros obliuion should it be, to pas the cheif & pincipal Sacrifice, wherein the vertue of the preisthead is included to your erroneous iudgement. By the benediction & the receauing of the teindes onely, cleane leauing out your foolish new inuented offering, he proueth his honour and dignitie. But this offering of bread and wyne, wherein (as ye say) wes prefigured the Sacrifice of the bodie and blood of Christe, which is the verie lyfe of the world, had bene a mater more pertinent to the Apostles purpose and intent, then any that he there alledged, if it were trew (as is most fals) that ye alledge.

Here we may clearly espy, that the Ancients can not be altogether excused nor defended in this point. But in the wordes of Moyses, lyeth the moste full perfect and plaine refutation of this new inuention, where we read not that any thing there wes offered to God, but rather giuen to Abraham, so that not onely he wes blissed of him, but refreshed. For I truste thou wilt not say that he sacrificed to Abraham, and if this shall serue to your masse, see we not all, that the figure of Melchisedec can not anale, vnles ye grant bread and wyne to be offered there, and so shall your transubstantiation vanishe and vtterly fall,

Isal. 110

*in the application of the bread & wine
to the Sacrament of the Lordes Table*

*Baptists
be ware
of your
comparing
lest ye ou
rethraue
your tra
substanti
ation*

The Confutation of the Abbote

because therein ye susteane no substance to remaine, but the onely accidentes. Arrou, what temeritie and foolish boldnes shall this be, to giue the body of Christe to be offered vp of a shaueling, seing that the onely successor to Melchisedec, is our Sauour Christe, without any copanion, collaterall, successor, or suffragane.

Now pas thy way and search the argument els where, for thy masse i no wayes hath any affinitie with the Sacrifice of the croice, in the pointes rehearsed. Yea, and I will affirme it boldly, that it can haue no more similitude or communication with it, nor light with darknes, godlines with impietie, God with Beliel, nor the holy ordinances and institutions of God, with the fond, wicked, peruerse and adulterat inuentions of men.

Now ye discend to declaire vnto vs the differences and disagreement of the one, with the other, and firste

“ That they differ, that the Lordes body was
 “ offered vp vpon the croice in the awin forme,
 “ visible and sensible, and the Lordes body in
 “ the Sacrifice of the masse, is offered vp vnder
 “ the formes of bread and wyne, inuisiblie and
 “ insensable, so they differ in maner and forme
 “ of offering vp, and not in substance.

I rewe it is, that the Lordes body was offered vp in the owen forme, and no wayes els could haue bene, nor yet can be, for this ca not be seperated from manifest impietie, contempt and mockage of God, to stee vp the hyde of a Bull, and the skin of a Lamb with steo, or other wyle, and so to offer it vp in Sacrifice, lyke as ye do bragge of bread and wyne, and calling them the Lordes body and blood, or at the least vnder the formes of them, the body and the blood of our Sauour to lurke, and so to be exposed to the doggish appetite and cruell teach, of a filthy harlote, what a masked Sacrifice is this?

what is
 for the
 supper of
 our lord
 bringeth
 to the fa-
 ichful.

Augustyne speaketh more reuerently geuing vs a gene- rall reule to discerne proper speeches and thinges that be spoken properly and vnderstand, euen as they be written from improper and Metaphoricall, that whensoever we be commanded to do that which includeth no absurditie nor repugneth not to all humanitie & nature, then haue we

to take this commandement, as properly spoken, and to be obeyed as it speaketh. But where the commandement is giuen against all humaintie nature and reason, as to eat the flesh of man, and to drink his blood, then let vs think well that the speaking is improper and Metaphorical. What wilt thou answer to this saying of this godly learned man? Thou seest plainly this godly Father, to grant manifestly, a figure in these wordes, this is my body, and that they ought to be vnderstand figuratiuelie and metaphorically, iudgeing it a great impietie, til a man to think that he shall eat the body and flesh of man, & drink his blood in any wayes, really and substantially, as ye do fondly imagine. But to be merry with you, ye do well, that howsoeuer ye do vse this sayings cruel, and more no barbarus boucherie, vpon the Sonne of God, yet that he healeth not your horrible intreatment, that he being a mā against the nature of man is made insensible and inuisible some releif and comfort hath he.

God giue you his holy Spirit, that ye may ones consider the treuth, & submit your self vnto it in all humilitie. "The last Difference, is in the consideration of
"the cause, wherefore the Lordes body is offered
"red by in the Sacrifice of the masse. The
"Lordes body was offered vpon the croice, to
"obtaine euerlasting lyfe, satisfaction for sinne,
"redemption, and so furth. The Sacrifice of
"the masse was institute by our Saviour, in
"the last Supper, not as a new satisfaction or
"redemption, but it is a new Sacrifice, in cō-
"memoration and remembrance of Christes
"Death and passion, be the vse of the quhilk, we
"are made partakers of the fruct of his Death
"and passion. This sacre.

In deid in the practise of the Lordes Table, we be taught to celebrate the Lordes death till his comming, that is to say, to remember and meditat with our selues, yea, and confesse, preach and annunce, in presence of the whole world, the benefites procured and obtained vnto vs, by

The
Baptists
will not
learne
this lesse

Christ se
lecth not
the bar-
barus
crueltie
of the pa-
pistes.

The Confutation of the Abbote

the death and resurrection of our Saviour, and no doubt, the faithfull is ioyned with Christe, and made participant of his iustice, holynes, innocencie, and so furth. Yea, and as Tertuliane speaketh, the bread and the cuppe are verie pledges of our spirituall lyfe, resurrection and Saluation.

But we acknowledge no such thing to be receaved of thy wicked, impious, and vngodly masse, which thou here decketh vp with the ornamentes of the Lordes holy table, not vnyke to Esops Crafte. But since we are attained hereto, I will not werie to shaw the differences betwix the two, which shall not be altogether without fruct, nor yet from the purpose, and shall conclude them shortly in four heades.

Christ
accompli-
shed the
office of
his prie-
sthead
when he
offered
vp his bo-
dy in sa-
crifice on
the crosse

1. First we know Iesus Christe appointed & vnticed of his Father, the Eternall priest, according to the ordour of Melchisedec, then to haue executed, absolved and perfected the office of his priesthead, when as at the will of his Father, he offered him self vp in a Sacrifice of sweet Saviour vpon the croice, the onely and Eternall Sacrifice, which no doubt, wes prefigurat long before in Melchisedec, who being ones in the Scriptures brought in, is declared to be the priest of the liuing God, without any further mention of him.

The
masse
maketh
successo-
rs to Chr-
iste which
is a great
blasphemy

In this blasphemous Sacrifice of your masse, ye spoile and rubbe the Sone of God, the onely and Eternal priest, of this prerogative of priesthead, ioyning to him Collaterals, Companions, successors, and suffraganes, to vs his charge, and execute his office, euen as the same infirmitie were in him, that wes in the priestes of the Lawe, who by their mortalitie, wes drinen to take men till occupy their rounes, supplie there absence, and so releit their charges.

Heb. 7.

The Apostle affirmeth no such imperfection to be in our Saviour, the Eternall priest euer liuing, to execute his office of mediation and intercession: whose priesthead is of that nature, that it can not be transferred into any other. And if it be trew that we be reached by the same Author, that no man taketh any honour vpon him, but he that is called of God, as Aron: Shew the place and commandment of appoynting of these new Sacrificers. And as I am moste certane, that thou shalt finde none in the Scriptures, so am I assured that thou can haue no suffrage,

Heb. 4.

nor testimony of antiquitie thereof. For Chrysostomus is plaine, and Augustine plainly sheweth it to be the voice of the Antichrist, if any man shall call a Bishop a mediator betwix God and man: so straitly doeth he ascribe and benedicat the whole honour of priesthead vnto Christe, that not one iote he will chole to be taken or communicat with any other.

Libro. 2.
contra Pap
men. Cap.
8.

The Second difference is, that it wholly defaceth and destroyeth the croice and passion of Christe. For that is moste certane, that as sone as euer thou erecteth an Alter, that the croice of Christe is utterly extinguished. For ye will not deny, but our Sauour Christe offered by him self, to purchas and obtaine perpetuall sanctification and singuities to his Elect a full sacrifice, the verrew whereof is Eternal and remaneth: other wayes we could iudge no other thing of this Sacrifice of Christe, then of them vnder the Lawe, the which are rege by thir, to be of small value, that they were oft reitrat. Wherefore we muste conclude, ether that the croice of Christe lacketh the force of Eternall purgation, or els that it is a sufficient Sacrifice, whereby he hath fully sacrificed for all, and that perpetually. Now then if place shalbe to this thy Sacrifice, which is so practised, that a hundred thousand of them are offered vp in a day: what can we thinke but that the passion of our Sauour, wherein he offered by him self to his Father, shalbe utterly rased, defaced, buried, and quenched: I spair to rehearse the testimonies of the Scripture, because we will haue immediately after occasion to speak of them.

There was neuer so great multitude of sacrifices in this world as the antichrist hath enacted.

The thrid proprietie and verrew of the masse is, that it burieth and obliterate the death of our Sauour, to the which is attributed by the Spirite of God, the whole Salvation and Redemption of man. For as commonlie amonges men, the Testaments and latter willes of men are of no effect nor strength, to the man that maketh it, be deprived of lyfe, so we know our Sauour to haue confirmed his Testament, wherein we be written aires of the Eternal kingdome, by his death. we know lyke wayes, what a Sacrilege it is, to alterre, change, varie and innouate any iote of a Testament. Shall this then be suffered in the Testament of our Sauour, which not onely is innouated and changed, but altogether, cancelled, defaced & destroyed by the masse, which is as it were a new maner

The 3.
propertie
of the
masse.

The
masse is a
new maner
of testament.

The Confutation of the Abbote

of Testament, diuers and contrarious to the other true & lawfull Testament of Christe, written by the Euangelists; yea, and if I should affirme euerie masse to be as a certain and new Testament, seing they promys euerie one a new remission of sinnes, a new conquest and acquisition of grace, so that Christe muste come againe, and by his death or by vnnumerable thousande deathis confirme these new Testamentes, so that howsoeuer many masses they be, so oft shall he die. For the masse directly tendeth to that, that Christe shall die againe, for the Testament can haue no authoritie, without the death of the Testator. The masse is a new kynde of Testament, promising large remission of sinnes, and increas of grace, by the vertue of the worke it self, *Ex opere operato*. as they say, then must Christe die, according to the multitude of masses, for there can be no remission of sinnes, without effusion of blood, as we haue heretofore rehearsed, in euerie masse there is bragged remission of sinnes, there then muste be a Sacrifice blaine and blood shed. Christe then muste be cruelly murdered in euerie corner, at the appetite of a shaueling for twelf pens, yea, and hath suffered oftentimes, yea, many million of tymes, since the Papistes begon to erect the monstrous masse.

4. The last is, that the whole fruct of the death of Christe is wholy taken from vs by the masse. For who I pray you, may think him self redeamed by the death of Christe, seing a new redemption is offered and pposed in the masse? who shall think his sinnes forgiven him in the blood of our Sauour, a new remission being offered in the hearing of a masse? Thou wilt say peremuentur, that we haue no remission of sinnes in the masse, but in consideration of the passion of our Sauour.

I answer thee againe, that is asmuch to say, we be redeamed in this consideration by the blood and passion of Christe, that now we shall redeame our selues againe by the masse. For this is your doctrine plainely, that ye offer vp Christe to the Father in the masse, that by the vertue & merite of that worke, ye may obteane remission of your sinnes. what haue we further then to do with the passion of Iesus Christe, seing euerie man for twelf pens may haue remission of sinnes, by the hearing of a mumbled masse, by a filthy whozemonger, so the passion of Christe doeth serue onely

purly to teach how we shall become one with him.
Our Saviour willetb his Disciples not to be affected to
that action, but standeth there in the Sacrifice, whereby
perpetuall sanctification and remission is obteyned and
purchased, he taught them the holy Supper, to be a mo-
nument & memorial of his passion, to witnes that the same
was neuer to be after done in his own body. For as
Christe is the onely oblation, so was he once offered, that
his sacrifice might be all whole detected and assayed in the
crosse and his passion.

what
Christe
taught
his dis-
ciples.

These were the differences thou shouldst have collected, if
thou shouldst consider the matter aright, whereby we may
easily espy that the holy table, by the creation of the masse,
as a holy supplanted, trode under foot, cast throwen, and
desaced. For the Supper we do all acknowledge and
receave, as a gift of God, with all reverence, humilitee, &
thanks: the Sacrifice of the masse is a price and a kynde
of satisfaction given to God, receaved of him, in recompence
of sinnes. What difference is betwix getting and recea-
ving, the same difference is betwix the holy table and
the masse. Now consider what an ingratitude we shall
shewe this, that where we receave all at the handes of
God, and so are wholly ascribed to him, to make him deb-
tor to vs.

what
Christe
taught
his dis-
ciples.

The Sacrament assureth vs, that not onely we be ones
delivered from all adversarie powers, by the passion of
Christe Jesus, but that we have no lyfe, but in his death,
no strength but in his infirmitee, no incorruption and glo-
rie, but in his mortalitie, rebuke, shame, and ignominie.
This your Sacrifice singeth an other song, that Christe
is daylie to be sacrificed, that we thereby may put God
in our danger of obligation, to grant and give vs, what
we shall call for, in so farre as there be no kynde of man,
beast, herbe, stone, infirmitee, or disease, but it serveth for
a salve for a sore to all.

The Sa-
crament
assureth
vs of all
manner of
goodnes
in Christ

The holy Table is practised in the whole assemble of the
faithfull, distribution is made to all; according to the co-
mandement, to testifie and teach, how we be all joynted in
Jesus Christe, in whome we live. This communion is
broken and dissolved by your masses, for we see plainly,
that as the priest takeeth upon him to Sacrifice for the peo-
ple, so doeth they nothing els but gase upon him, and as it

The Confutation of the Abbote

were excommunicat, as we shall after here, when we shall come to the proper count.

Now let us proceed, where we will have occasion to declare these things shortly touched at great large, for James maketh the objection in this maner.

"It appeares that the Sacrifice of the masse, dois obscure and diminish the glorie of the Sacrifice of the croice, for if the Sacrifice of the croice was perfecte in the self, what should need a new Sacrifice, or any ma Sacrifices."

If here it were repeated and added to this argument of James, that we have spoken in the Second difference, betwixt the masse and the Sacrifice of the croice, it should not be altogether unfruitfull.

Well the same of your answer to the argument, is that the masse obscureth not diminisheth not the glorie and merit of the croice, but rather advanceth it, being a commemoration of it, whereby the fructes of Christes death are applied.

The Sacrifice of the croice (God be praised) is the Sacrifice of Redemption, and of our full deliuerance, perfect in it self.

Nottheles it is necessarie, that the fructes of the same be daylie renewed and applied, as by Baptisme the Supper of the Lorde, the Sacrifice of the masse, and diuers other maners, as the Scripture dois plainly teach.

It is certaine that we be reached by the Scriptures, and collection of our purgation in the blood of Jesus Christ, figured and represented by water in Baptisme, of our regeneration by bread and wine offered with Jesus Christ, as the Apostle dooth teach in his first Epistle. Of the Lords Supper he dooth say, that we are all partakers of that cuppe, that they are one with Jesus Christ, and he with them, that they shall not be saved in themselves, but in Christ, being made

The papists call their masse, a commemoration & an application of Christes death & passion.

The same be daylie renewed and applied, as by Baptisme the Supper of the Lorde, the Sacrifice of the masse, and diuers other maners, as the Scripture dois plainly teach.

Gal. 3.
Eph. 5.

made participant of all his iustice, righteousness, sanctification, and finally of all benefites procured by the whole course of his obedience, and specially for that, that he gave him self to the death, and that of the choice.

we know in the predication of his word, all his mercies to be offered and declared, and to be possessed by us, by faith. These wayes we be plainly taught in the Scriptures, but of the Masse there is neuer a word in the Scriptures, nor yet of the applying of the vertue of the death of Christ. But I would gladly demand of this glorious Baptist, what he doeth understand by this applying. I trust thou wilt not pas from the doctrine of the Romische Church, since thou cleaves to all the vaine ceremonies, and heggely ceremonies thereof so fastly.

There doctrine is plaine, that the vertue & merite of the masse is applied by this Sacrifice three wayes, in a most special maner to him self, for his most charitable motion, by the which he is ransomed up to God, and so by the saying of the masse, he merites the Eternall lyfe, which is called by the Schoole men, the essentiall reward.

This fruct he can apply to none other, sayeth Gabriel, for albeit a man (sayeth he) may merite to an other, the firste grace, yea, and augmentation of grace, yet can he not merite the essentiall reward of the Eternall lyfe, which respondeth and followeth upon enerie mans owne work.

The Second maner of their application is moste general, conueaning to all and the whole Church, for it is not the veritie of the Priest (say they) till exclude any man from the vertue and merite of it, that is a member of the Church.

The last maner is speciall, and so it serueth to him by them, that the Sacrificer applyeth it to, conueaneth certaine orations and prayers, for obtaining remission of sinnes, grace, spirituall commodities, and temporall benefites to the dead and the quick. Respective.

This is then the application thou meanest of here, for this is the doctrine of thy mother, the Romane Church, as I am able to proue, by the moste esteemed writers amonges you, which say in plaine tearmes: that the priest may parte and distribute these graces equalie, or other wayes at his appetite, to whome it shall lyke him best, yea, and that his wickednes shalbe no hinderance thereto,

The Romane doctrine concerning their Masse moste abominable.

The Confutation of the Abbote

neither yet excommunication, nor yet suspension. For these things takeeth not away the virtue of the Sacrifice, which it hath, because of the worthines of the work it self. As for my other things. I pretermitt of set purpose, wearying to rehearse them, in consideration of the great improbity, shame, and blasphemie, that lyeth in them, as the Reader shall now shortly consider with me.

First, seeing we darre not attempt, nor ought to take upon hand nothing, but that we be assured of the allowance of God. I would inquire of them, whereas this office appointed to them, to offer up Christ: to God the Father, to apply the merite of his death, together with all other graces and benefites, at their pleasure and appetite (which is the highest matter and of greatest importance in all the polycie or gouernment of the Church) where is this commandement giue by Iesus Christ, ether yet practised by his disciples?

Secondly, how shall we take this to be a propitiatorie Sacrifice, meriting and procuring such hie and excellent giftes and graces, which onely is deuised by the fantasie of man, and whereof there is neuer a word in the Scriptures of God, conforme to the which, we acknowledge an Sacrifice of the croice, whereby we haue grace, remission of our finnes, restitution to Gods fauor, Redemption and Salvation. Consider in what estimation we haue our God, and what couene and prerogative we ascribe to man, if he shall usurpe and take upon him to make such Sacrifices at his owne appetite, which shall obteine and merite all thinges to him, shall subdew the Eternall God to the pleasure of a filthy whoremonger, taking upon him the dispensation of the benefites of God. Is not this to make man redeemer of him self? To spoile God of his owne honour and dignitie? To subiect God to the will and pleasure of man? And finally, not onely to obseure and deminish, but directly to deface and quench the whole glorie & vertue of the death of our Saviour.

we know, and teach, that the minister preacheth the word, annunceth the Sermon of peace, and comfort, ministereth & dispense the Sacramentes: but the geuing of the inward grace, the increase and augmentation of it, we reserue all whole to the Spirit of God, who applyeth and distributeth to euery man, at his good pleasure, the merite of the Sacrifice of the croice, together with all

The doctrine of the true faithful ministers.

other

other gifts.

If it should be demanded of these gay teachers, if any massmonger priest did ever perish or was condemned, I trust they should answer quickly, no, for how can it come to pass, that a priest, who by the mulling of a masse, may conquer and obtaine the rewarde of the Eternal life, that this man shal perish: who may in the space of a quarter of an houre, apply Salvation to himself: this man I say, can not but straight go to heauen, yea, long before his time be cold, as is said vulgarly.

Secondly, since it is in the will of the priest, to apply the vertues of this Sacrifice, to whome shal lyke him, specially for the redemption of Soules, what is the cause of Trecases of masses, and foundations made for the soule of any certane man, seeing he may be redeemed & deliuered by one: I know there be some stations in Rome, which giue that power and priuiledge to any man, by the saying of the Lordes prayer, and the beleue, to deliuer any a soule out of Purgatorie, why is there now any masse said for this soule? I know that the Pope selleth the same priuiledge, as we haue sene in our dayes, and I am able to produce the example, if the tyme should suffer, or were otherwayes needful. Besydes, what moueth them to sing many masses the pope, yea, and continew them dayly and ycarely, for the deliuerance of the soule of the riche man, and but one for the needy and indigent?

We haue sene (Hclas) that if a riche and potent man, should haue bene called vpon, the Belles doubled, all the Altars and Church ful of dule, masses sung in euerie corner, continued so long as money was payed: scarcely one said for the poore, what meaneth this: it being in the pleasure of the priest, to deliuer and redeame as lyketh him, either muste we say that the priest hath bene inuuis and auaricious, or the masse is not of equale value to the riche, and to the indigent, but the more money is payed for them they are of les value: this muste of necessitie follow.

Last of all, I wold gladly be instructed of this, how it hath proceeded, that the Apostles neuer knew, nor taught the Churches, of this vertue of the masse. It may appeare to be a wonderfull mater, that the Church of God should haue bene defrauded of so great a treasure in chaise.

As in.

The Confutation of the Abbote

dayes. we reid nothing in the Scriptures of this rite of Sacrificing, for the dead and the quick. Of breaking of bread in the Lordes Table, & communion of the body and blood of our Sauour, many notable testimonies we haue, but of this thy Sacrifice and applycation of the masse, at the appetite of any man, or otherwayes there is neuer a syllable.

The popes chappell is yet a witness against the multitude of masses. I pas by sundrie matters, that might be adduced, and should serue properly to this purpose, as why, at the beginning, when this opinion entered in of thy Sacrifice of the masse, a lōg time there was but one in euery Church yea, amonges a great multitude of Monkes and Freares, there was but a priest, and an Alter, a masse, and that but upon Sollemne dayes, as we see yet in these dayes, but an Alter in the Popes Chappell, a masse, and that but at certayne tymes in the yere. By these thinges I trust it may be easylie espyed, of what mynde this Author ascribeth the applycation of the fructes of the Lordes death, to the masse, euen to foster and manteane all wickednes and impietie, to the plaine mockage, derision, and contempt of God, peruerfion and supplantation of his holy ordinances, defacing and burying of the Sacrifice of the croice, & finally to thrust the Sonne of God, out of his owne rōme, to spoile him of his prerogative of Eternal priesthead and intruding a priest. The Apostle pronounceth, that Christe the Sonne of God, by his onely oblatiō, once offered, purchased Eternall sanctification, to all the Elect of God. And in that disputation, not onely abrogateth and rypeth away the Sacrifices of the Law, but also fully refuteth your vaine dreame of this sacrifice of the masse. Ye affirme your masse to be a Sacrifice, by virtew whereof, ye haue remission of sinnes, and that als well to the

None can offer Christe, but himselfe, who is of the Father, thereunto appointed.

dead, as to the quick. The Apostle affirmeth plainly, that there is no place now to any Sacrifice, since the saying of Ieremie is accomplished and fulfilled: when ye are thus vrged, ye rine to your wift, and cryeth that it is no new Sacrifice, nor any thing different from the Sacrifice of Christe, but the self same. The Apostle occurreth to this, and denyeth that it ought any wayes to be repeated or reiterated, and is not contented to call it a Sacrifice, but adioneth that it was ones made, yea, and wholly vendicates the glorie and prerogative of the Eternal priesthead, vnto the

the onely anoynted of God, so that it can couene to none to offer him vp, but to him self. Your craft to schift you of this, is to say, that the wordes of the Apostle, are to be vnderstand of a bloody manner: your Sacrifice (say ye) is vnbloody, but the Apostle affirmeth without any exceptiō, that there can be no Sacrifice, by which remission of sinnes is obtained, without effusion of blood.

Last of all ye here affirme, that it is a certaine applicatiō of the fruit, of that a Sacrifice offered by our Saviour. To this the Apostle answereth: for this cause, and to this effect, the ceremonies and Sacrifices of the Lawe, haue bene abrogated and taken away, by the death of Christe, because in them there was memorie and mentio of sinnes, which they were no wayes able to take away. Whereby ye are constrained and compelled, in despite of your obstinat and indured hart, to grant that no such kinde of application can haue place, as ye haue foolishly denied. Change and turne thee in als many formes and figures, as the Doctour speaketh of Prothens, thou shalt be holden so fast and strait, by the disputation of the Auctor, that thou shalt in no wayes escape.

He teacheth vs plainly, that none is able to offer him, but him self, what a Sacrilege then is it, that euery priest shall take this vpon him in the masse? Secondly, he pronounceth this Sacrifice to be one, and ones perfited, that it can not be repeated, in the masse howsoener ye affirme it to be the same, yet is it offered vp oftentimes, yea, many, myllion of tymes, in an houre, nothing appearing but a priest enerie where. The Apostle pronounceth generally that there is no Sacrifice, without shedding of blood, ye affirme youtes to be vnbloody, as we haue said heretofore. The Apostle, when as we shall seach remission of our sinnes, commandeth vs to lay our selues on the passion and death of our Saviour, his Sacrifice, and sheweth the difference that is betwixt vs and the Fathers, to be that they were afflicted and bound to a continuall type, & oppoūce of offering vp of Sacrifices, which we are exempted and delivered of, by the death of our Saviour.

Ye affirme plaine against this, that the Sacrifice of the croice of Christ, can in no wayes serue vs, vnles the virtue of it, be applyed vnto vs, by this your Sacrifice.

And thus I beleue the goodly Doctor, if this do not let.

It. iiii.

The Apostle sayeth generally, that there is no sacrifice for sinne, without bloodshed.

The papistall priests committe horrible sacrilege daylie in their masses.

The Confutation of the Abbote

The pugne plainly to the wordes of the Apostle, and doeth introduce a new iudaisme, by pluralitie of Sacrifices, and heaping vp of ceremonies. Thou goest about to declaire thy wicked opinion by an example, drowen out of the medicine, where it repugneth nothing, that a thing be proper- ned by sundrie instrumentes. This saying is trewe, but if the medicin shall haue proper instrumentes, to cure and handle his patient committed to his cure in charge, and yet shall take a poysoned Sablet, filchy and stinking, alwayes trimme deckt, and verie semely without, and in it propine to his patient rank poyson, making hi, who hath whole submitted him self to his faith, to belue, that he shall receaue the moste pectoral and comfortable potion, what shall we think of this medicin? what is thy iudgement of him? Is he not worthy of the death? This is more proper and pertinent to thy purpose.

Hebr. 10 Chrysostome vseth the similitude of the medicine, but more properly then he do: as the medicine (sayeth he) and it be strenth and of vertue, ones being vled and applyed, shall expell the sickenes, and is no more to be vled, other-

A verie wayes it shall declaire the owen imperfection, if it shall proper si vled to be after vled: so sayeth he, is the oblation of our multitude Saviour, which in respect of the perpetuall vertue and of the sa power of purgation and sanctification, ones offered, is not crifices, to be repeated. In that they were commanded to offer Sa- or offe- crifices, as is cōtained, rebuke and reprehension of sinnes, rig vp of so in the multitude and repetition of them, is tryed the **Christe**, infirmities of the thinges that were offered. Take heed now what thou doest vbrgeing this Sacrifice so earnestly, and defacing the vertue of **Christes** Sacrifice, which here by can not be but impotent, since thou wilt haue it so often reiterated. Thou needest not to oppen by our infirmities & subiection to sinne and iniquitie, to proue the necessitie of this thy blasphemous Sacrifice, as we had no other mea- nes to be assured of our Redemption, but by it. We haue God be praised, Baptisme and the Lordes Supper, which we acknowledge to be the hōie institutions of **Iesus Christe**, whereby we are fully and perfectly assured of our deliuerance by **Christe**, and of our coniuuction with him. Now let vs prosecute the rest.

Followeth an other objection made by **James**.
Alwayes (sayes he) all ye quha vles the massa

dois not (this (not) is not in the Text, that is come
to my handes, but because the sentence requireth it, I haue
" added it) as Chyste did in the latter Supper,
" Communicat to the multitude, and ze tak all
" to your self.

How soeuer this glorious diuine sheweth a bould and a
thowen countenance, it appeareth that he is moued with
this argument, and in deid not whitout cause, for all the
Papistes in the earth, can not excuse this great Churlish
Sacredge. Let vs consider his answer.

" Be that same argument (sayeth he) I wil cut
" thy throte with thy awin sword (the cause of
this boiste he exponeth) for why (sayeth he) Chyste
" Comūicated ester Supper, and ze of the new
" learning dois comunicat vther tyme of day.

I thoght ye should haue said, and we papistes doeth
play our masses at an other tyme of day. For who should
haue beleued, this man, who taketh vpon him the defence
of the Papistrie, should damne in vs, that he alloweth in
his owen faction. His Second argument is.

" Chyste comunicat to his tuelf Disciples al-
" lanerly, and ze comunicat to all men and
" women indifferently, swa ze do not as Chyste
" did. For why the Scripture makes na men-
" tion, that thair was ony women thair..

Perceauie the captius ingine, malicius and stubburne
mynde, preasing euer to that, that he may damne in vs. all
the most laudable and godly customes, that hath bene since
the beginning, yea, and practised by them selues, albeit in
a wicked maner. He proceadereth.

" Trewly brother and ze be sa scrupulus Scrip-
" turares, that ze will do nothing but (but) is not
" in my Text) as Chyste did, towarde the vse
" of the Sacramentes, ze will subuert our haile
" faith, and commend our awin doinges (so I

It is a
foul thig
for him
that res-
proueth
a fault, hi
self to do
the same
that he re-
proueth
in others

A wic-
ked and
dānable
cauilltiō
of the
papistes

The Confutation of the Abbote

ride it) (our owen doinges or commonly I can not tell which should be red, or if there be any other thing yet)
 " For quhair find ze that Christe ever appointed
 " ane man to be Baptised. I darre bauldly say
 " this ordinance wes neuer of the Euangell, nor
 " zit of the Kirk of God, nor of ony vther haue
 " and iuste authoritie, ather God or man.

The reason why
 Christ is
 instituted
 the Sacrament
 of the communion
 of his bodie and
 blood, at
 his laste
 Supper
 and yet
 astricted
 vs not
 vnto
 that time

My maister here findeth him so bound with the argumēt, that he can not tell what way to cleape. And in verie deid it is no wonder: for in this they haue abused them selues so wickedly, against the manifest ordinance of God, the practise of the Apostles, the cōsuetude of all antiquitie, and authoritie of the godly Fathers, that they can pretend nothing. Yet neuertheles that he might not seme altogether dūme, and so to zeild to the crench, thus blasphemously he brusterh furth and cauillateth the alteration of tyme, as our Saviour thereby had giuen an expres commandemēt, and so had astricted the practise of the holy action to that tyme, in the which he did vse it, moued by good causes and considerations. For the Supper we know most assuredly that the intention of our Saviour wes not, that it should be practised and celebrated by night, but we knowe the cause why he taried and aboide the comming of the night, which wes, that he wes to eat the Pasouer with his Disciples, the which Lambe of the Pasouer, wes vnder the Lawe of Moyses, euen as the holy Table is to vs now, for therein the Iowes had a certane visible signe, how that God had preserued them miraculussly, when as his furie wes disployed vpon the Realme of Egypt. As lykewise there wes a greater and more excellent Redemption propounded in this vंबर, ceremonie and shaddow to them, to pāse moste diligently and meditate vpon.

1. Cor. 5.

The Apostle Paule therefore declareth our Sanioure Iesus Christ, to haue bene this pasouer: this Pashe lambe. he then with his Disciples receaued this Sacrament, that wes appointed for the Fathers vnder the Lawe, and so being willing to abolishe this signe, he instituteth the holy Supper, now it wes not lesull to eat the Pasouer, before the going downe of the Sonne. This is the cause then, why our Sanioure did institute and practise this holy communion

communion at that tyme, so that this is not to make a certayne rule, or to give a certayne instruction, so continually to do. Now then we have to advert, and discern diligently, and to followe this as an infallible rule, that in the actions of our Saviour, we muste like, what it is that he willethe vs to take and followe, as a certayne and sure rule, to give, as it were, from hand to hand, but in other thinges that are not to be drawen exactly to imitation nor consequence, we have nothing there to moue, as when our Saviour sayeth, hauing receaued the bread, take ye, eat ye, this ought to be obserued strictly. The cause is, for it was not for a tyme that our Saviour gaue the bread, but he willethe that the bread, yea, euen this day, and to the end of the world (the bread I say) should be distributed in his Name, and euen as he were in the middelt of vs. And suchlike of the Cuppe.

He willethe that we eat the bread, to be thereby admonished & instructed, that our nourishment is of his body, and when we shall drink the wyne, that we receaue it as a figure, that his blood is our Spiritual drink, & it whereby our soules and consciences are refreshed, to that heavenly immortalitie, that is to be reueiled vpon the Sonnes of God. To determine thus exactly vpon the tyme of the celebration of the Lordes Supper, that we shall insist with all rigor, hauing no necessitie, as it were mere rashnes, so we grant that the Church may appoint some other tyme, since there is no com mandement thereof.

The cause why the communion is distributed in the morning, it is easy to be gathered of Cypriane. First that the morning is more commodious to the celebration of the holy assemblies. For we obserue many thinges to fall in the rest of the day, whereby men are withdrawen from godlie actes and interpyles.

Secondly, we are moste sober then, and haue our mindes moste able and ready to conceaue heigh & weightie matters. He addeth thirdly, that the morning tyme is a certayne monument of the Resurrection of our Saviour, which is not to be dyspysed in this holy mysterie. Trew it is, that the Ancients in the tyme of abstinence and fasting, because they take no meat before night, they deferred the communion to that tyme, spending and bestowing the whole day in fasting, praying, preaching, psalmes singing, and other godly

what we
ought to
followe,
by Chri-
stes com-
mande-
ment.

Cypri-
anes
mynde,
that the
Lordes
Supper
shoulde
be cele-
brated in
the morn-
ing.

The Confutation of the Abbote

Christe
boud vs
to no
tyme for
the cele-
brating
of the loz
des table

Christe
gaue a
comande-
ment to
diuide &
distribut
the bread
and also
drinke

2. Cor. 11.

exercise. At night wes the celebration of the Supper, whē they offered them selues to the holy Table: syne passed home to the refection of their bodies. But this consuetude wes abrogated by the sext council of Constantinopole holden in Trullum. The Decrees we haue in the Greik tonge, where plainely mention is made, that this consuetude wes obserued in the Churches of Affrica, yea, Augustine shaweth, that in his tyme in many places vpon the Thursday before the Pashe tyde, after Supper, the Table wes propounded vnto the faithfull, that there might appere no deference from the action of our Sauour. But in this we haue not to be verie cairfull, so we may haue the Sacraments in their owen simplenes and integritie: Since of such circumstances, there is nothing commanded, and they touch not the substance of the mater. But in few wordes plainly to answer our captiue Monius, in appoynting a seuerall tyme, to the vse of the Lordes Table, other then at after Supper, in so doing I say, we do rightly abyding in that libertie which our maister and lawmaker hath graunted vnto vs, In these wordes: do this as oft as ye do it in remembrance of me: in saying as oft, our maister maketh all tyme fre vnto vs.

Now where it is here objected, that Christe did communicate onely to his twelf Apostles, and that we receaue all men and women indifferently. It is not clearly declared by the Euangelistes, if there wes no mo then present with our Sauour. It is moſte probable that there wes mo, for it is not to be supposed, that the godly and religious ladies that continually did follo w him, yea, and in the moſte troublous and dangerous tymes did not leif him, that they were not present then, when he gaue and left to his Church diuide & the moſte quick and comfortable testimonie of his communion with them. But all is a mater, for albeit that it were so, that the onely twelf were admitted to the Table, yet we know and reade a plaine commandement giuen to them, so to do as he had done: that is to diuide and distribute the bread. Attour we be well instructed by the Spirit of God, speaking by Paule to the Corinthians, that he receaued of the Lorde that, which he gaue vnto them, he subiuneth that they should communicat, and without any deference, all to be admitted, one tarying for another we haue the practise of the Apostles, the suffrage of all antiquitie,

flquitie, yea, and ye your selues, how durst ye take vpon
 you to giue the Symbole of the Lordes body, if ye pretend
 no comādemēt nor exēple of the Lorde. But this is
 the continuall practise of Sathan, to damne in all others,
 that which they do them selues. And in this that we vige
 thus earnestly the communion which can not be with out
 distribution, there is no such danger as thou pretendest,
 of subuersion of our whole Faith and Religion. For we
 affirme plainely, that our Religion can not stand, if we
 shall not beare that reuerence vnto the ordinances & con-
 stitutions of the same, that we decline not one iote from
 the reule that is layed before our eyes, by the Lord Iesus.
 And howsoeuer thou vnderstandest this that thou subiu-
 nest, that if we shall do nothing but it that the Lorde Ie-
 sus did, we shall incurre the same danger of peruerting of
 all. Whereby apparently thou wilt affirme in outwarde
 changes and ceremonies, that the preceptes be not so firme
 and establiſhed, but they may be innouated and changed,
 yea, euen in this holy action.

To this answereth Cypriane, in his Epistle, Contra
 Aquarios. where he affirmeth the preceptes of this Sa-
 tament to be of moſte great weight: and Chriſte him ſelf,
 doeth he not pronounce him to be the leaſt (that is none)
 in the kingdome of heauen, that ſhal diſſolue or break the
 leaſt one of his commandementes? Read I pray thee, the
 4. and. 12. of Deuteronomion, and the. 15. of Numbers,
 where we be plainely taught, that he will not ſuffer one
 of his ceremonies to be changed. Yet we will grant that
 there is ſome difference in the preceptes of God. For ſome
 we grant to be of that nature, that no wayes we can be
 abſolued from them, as all the preceptes that commandeth
 and forbiddeth, of the which the whole Law and the Pro-
 phetes dependeth, the ſumme whereof is, the loue of God,
 and our neighbour. Others there be that we are not obliſt
 to, but when the tyme, the place, and other comodities
 requirerh and vige, as the Hebrewes were not obliſt to
 offer vp Sacrifices in all places, nor yet at all tymes, but
 in the place choſen by God, and the tyme appointed by his
 wiſdome. But in theſe, this is euer to be obſerued, that
 when the commandement is to be performed & executed,
 then we inuert nor change nothing. We know how Na-
 dab and Abiu were entreated, and Oza for his temeritie

Read the
 Deute.

4. 12. of
 Numbers

The Confutation of the Abbote

The papistes can
not obserue
Gods ordinance,
for feare of the ru-
ine of their owne
inuentions and
ordinance

Eunuch of Ethio-
pia, the Quene
of Ethiopians,
cheif gouernour
wes baptised al-
one. Actes. 8.

and rashnes, and also how Orcas wes stricken with Leprosie and such others. Thus when thou practisest the commandementes of the Lorde, thoue the nener to be drawen one iote from his constitution. Ye take good heed that nothing shalbe pretermitted or broken in your masse, of those thinges that percell Cautelle messe: the Dagaines in their Sacrifices, we read with what Religion & attendace they preceaded, and this libertie shalbe denyed to vs? Yea if we shall vige the obseruation of Gods holy commande- mentes, then is it objected, that, that can not be done without the ruine of the whole, whereby we may easylie obserue and espy, whatsoeuer they bragge of any reuerence to God, that there whole studie is to dissolue and subuert all the whole.

Now commeth this glazing diuine to affirme that we are not able to proue, that we haue any comendement to Baptise one mā, which when he hath written, I feare that Thome Armour hath bene a foote. Aristotle in the firste booke of his Topikes, sayeth, that if any man should deny the fyre to be hote, or Snow white, that we ought to proceed against such one, with no argument or reason, but rather by extremitie and rigor of the whip, how then shal we entreat this our new Scripture, that denyed no les impudently nor ignorantly, that there is no precept of baptisme of one mā, if he should haue spoke of babes, we should haue thought he should haue Sanctified the Anabaptisme.

But what shall we say here, it appeareth well that thou art giuen ouer of God, into a reprobate sense. But alwayes that thou pas not away without an answer, doeth thou think that the Baptisme of Ihon wes of God, or of man, and in the wildernes that he did Baptise stones, or the wilde Bees. The Euangelistes testifieth that the men of warre and others came to Ihon and were instructed of him, of there deuotie, and Baptised. Yea, and our Saniour him self, belyke there hath bene none other Baptised with him: and Iesus Christe did he not Baptise, gaue he not commandement to Baptise, wes not this practised by the Apostles, and because thou speakest of one, what doeth thou think of the fact of Philippus, in Baptising the Eunuche of Candace, Quene of Ethiopia.

But paruenientur thou will make the obiection, that there is no such commandement of a singulare man, giuen

in plaine tearmes. I answer, do ye not think that he that commandeth all to be Baptised, that he debarrerh none. I truste thou wilt go this farre with me, but thou wilt insist, why shall it not be lesfull in the Lordes Table, that, that is in Baptisme allowed? one severally is receaved in Baptisme, why shall it not be in the Lordes Supper, the same? I feare I seek further in thy writing nor than meanest thy self.

To this I answer, that there is a great diuersitie betwixt the one and the other, for the one is appointed for an other cause, and directed to an other bute nor the other. The one is to receave vs, of nature being strangers, into the covenant, league, societie and household of God: the other is to witnes and testifie, that all those that be thus entered in the league, to them all is common, they are all members of one body, they haue all one faith, one Baptisme, one Lorde, and Father of oure Lorde Iesus Christe, vpon the body and blood of the which Iesus, they do all feed, so that now herein is signified the great and heigh mysterie of our communication together, that they are all one body as the Apostle doeth plainly testifie: and these two Sacramentes lacketh not their figures in the olde Testament, we know Baptisme to haue succeeded in the place of circumcisiō, and the Lordes Supper in the roume of the Pasouer. The eight day precisely was appointed for ministratiō of the Sacrament of circumcisiō, so that now supputatiō to be made from the day of the Natiuitie of the Childe, ether thou muste say that God provided them all to be borne in one day, or els they were receaved according to the ordour of the Lawe, euerie one conforme to the calculation from his Natiuitie, so that now, one was receaved severally, or els God provided mo. This can not be denyed to vs, but in the Pasouer thou wilt not finde that one did sit doune alone & eat it, but that rather then any should lacke of the number, they should call vpon their nighbours, and so go to that mysterie.

Now consider with thy self, first in the figures of the one & the other. Secondly, in the effectes, the difference betwixt the one and the other, that thy argumentes can no wayes proceed nor haue any place.

The summe of our whole disputation is to attend and discern diligently, betwixt the commanded ceremonies of our

The lord that commandeth all to be baptised doeth not refuse one.

The difference betwixt the Sacrament of Baptisme, & the Sacrament of the bodie and blood of Christe, & of the vse and receiuing of them.

The Confutation of the Abbote

God hauing & including certane misteries whiche can not be pretermitted without a certane sacriledge, yea, the peruertering of the hoill action & institution, as we be plainelie reached, by Paule 1. Cor. 11. & such other circumstances as tyme place and such others which in dede may be altered and changed, at the determination of the church.

Hitherto I haue susteined the parte of James, but heir he foolishlie tholeth him self to be caried away, & thus sayeth
 " I perceane be your ressoning, it is expedient
 " that thair be diuers ceremonies and customes
 " vsed in the ministracion of the Sacrament,
 " and als in the Sacrament of the masse, quhilk
 " are not contained in Scripture.

James
 mig it
 most tren-
 lie thus
 haue an-
 swered
 as is heir
 witten.

I thoght ye should haue said in this maner, I perceane there be many ceremonies, customes, bowinges, murgesons, and such others tryfles, not vnylike to a farce or a Rippes play vsed in your masse, which our Sauoure did not comad, nor the Apostles practise, nether yet is allowed of any antiquitie, that it hath no similitude nor affinitie with the Lordes Table, but rather vtterly repugnig and contrarius vnto it: yea, and in it ye blasphemously call the Sacrament of the Lordes body and blood, Ye haue fraudfully spoyled the people of God, of the one parte thereof, and so not onely impiously hath peruerterd the substance of it, but in the action it self hath proceadeth with the same temeritie, rashenes, and sacriledge, to the contempt of God, and the bitter and greuous sobbinges of all godly, seing the people of God thus miserablie deceaued by you, and in the place of the holosome and comfortable Cuppe of medicine, the bitter and horrible Gobler of vennome, Bal & danation, tyranously and vnumercifullie proppned. But this Soule hunter introduceth James seruig to his turne, & speaking at his appetite, I dout not, against the mynde of the gentilman, whome I take to be godly, and nothing content of his parte, in this farce. To this is answered frely of the parte of the Abbote, in this maner.

" Trewe it is, albeit Iesus Christ our Sauour
 " hes appointed be his word and Scripture, all
 things

“ thinges necessarie for manis Saluation, as
 “ towarde the substance and effect, nottheles as
 “ towarde the ceremonies and maner, how thir
 “ thinges should be vsed, quhilk he hes appoin-
 “ ted for manis Saluation, he refered it to his
 “ Kirk and Ministers, to quhome he hes promi-
 “ sed the Spirit of veritie to the end of ye world
 And so furth.

wold to God ye vnderstude, what ye haue here said, in
 the former parte of your answer, but I feare ye play here
 the parte of Caiphas, whē he prophecied that it wes meet
 and necessarie that one should die for the people, not know-
 ing what he had said.

This, godly Reader, hath bene continually, and is the
 whole tranell and studie of the godly preachers, to assure
 vs of the infinite and perfect wisdom of our God, vtter-
 red in his Scriptures of the sufficiencie of his word, which
 this syue or six hundredth yeares, hath bene kept in a most
 horrible bondage, by the tyrany of them that wanted them-
 selues, be the tytles of Pastors, to the soire complaint of
 the godly in al aiges, and the haynus & horrible entreating
 of the poore flock, redeemed with the precious blood of Ies^{us}
 Chryste. This good word (that it may wel and euidently
 appeare that thou euer reteanest thy owen nature) as it is
 fallen furth of a certane euenture, so it is wrapped & sued-
 led vp with the venomous dregge of Papistrie, and the
 fond imaginatiō of thy owen hart so, that scaerlie can it ap-
 peare: for thou adiunest, I can not tell what distinguish,
 toward the substance, sayest thou, all is contained in scrip-
 tures necessarie for our Saluation, and not towarde the
 ceremonies. What if I should say to thee, pas thy way
 with thy ceremonies that thou callest, and I will content
 me with the mater and substance, what could thou object?
 Thou speakest all Magistraliter & Sorbonice assuming all
 that thou sayest, without any probation. What callest
 thou ceremonies that thou vrgest here to be so necessarie,
 The exemple adduced by you will declaire? and I trust we
 shall aggre, as by exemple.

“ Followeth in our Text, our Saviour when

The ab-
 bate will
 not a-
 bide by
 the firste
 parte of
 his an-
 swer.

The ab-
 bates say-
 ing and
 Caiphas
 saying,
 copared
 together

The Confutation of the Abbote

“ he institute Baptisme, he commanded his
 “ apostles that they should Baptise in the Name
 “ of the Father, the Sonne and the haly Gaste,
 “ he appointed nether tyme nor place, nor quha
 “ should beir witnes to them that wat Baptised.

Circum-
 stances by
 the bapt-
 istes, are
 called ce-
 remoni-
 es: so
 blind or
 impudēt
 they be.

Here ye may obserue, that this Author called the tyme
 and place, ceremonies, which are not ceremonies, but as
 I haue feared them heretofore circumstances: the deter-
 mination and appointing whereof, I moste willingly sub-
 mit vnto the wisdom and discretion of the congregation
 of the faithfull and godly, not to the wicked and pernicious,
 but to the trewe teachers, and not to the Reuenus Wolfes,
 to the humble and lowly, and not to the horned Bishopes,
 bloody Cardinales, and the head and cheif of that whole
 rable the Antichriste of Rome, who hath so benid in, and
 obscured the holy ordinances of God, with their beggerly
 traditions, fond and blasphemous ceremonies, that they
 were altogether hidde and wrapped vp. As Baptisme, we
 know that our Sauour ordeined it most simplie in the
 word, and in the watter, preach, sayeth he, and baptise, let
 the worde, sayeth Augustine, come to the Element, & then
 shall we haue a Sacrament.

Thus we see what Christe ordeined, we see what this
 godly Father Augustine approued, and what wes in the
 Church retained: The worde wes preached, and the Sa-
 crament in watter vsed, but what hath our men done?
 They haue added oyle, they haue added spactell, and a
 thousand other fartras and beggerly thinges that they call
 ceremonies: All wes done by a shaueling, who knew no
 moze the dignitie nor the nature of that Sacrament he mi-
 nistred, nor doeth thy gray hors, Abbot, and all wes mūb-
 led in a strange langage *Credo: credo quod he. Vis Bap-
 tismate volo quod he. Quid petis? Baptismum quod he.*
 that nether he, nether yet any of the assistance did vnderstand
 nether yet what he required that wes Minister, nor yet
 what wes promist on the other part. But otherwise our
 Sauour did ordeine, and otherwise speaketh Augustine
Verbum est verbum fidei quod predicamus This is the word of
 faith that we preach.

In the holy institutions of our Sauour, we shall ener
 obserue

obserue not onely the substance that thou callest, set furth
 by him self, but also the ceremonies, that be verie ceremo-
 nies, which we ought not to pretermitt, being so ioyned with
 the substance of the Sacrament, that if any alteration shal
 be admitted, the Sacramentes are no more Sacramentes.
 For this cause plainly pronounceth Paule that the Corin-
 thians did not eat the Lordes supper, the cause is expounded
 in the Text, and clearly declared by the Ancients, because
 they patched in somewhat of their owen, and so peruerterd
 the puritie of the Sacrament: what if Paule should now
 reuue and see how miserably and traterouslie ye haue abu-
 sed and deceaned the world: I think he should lay it soer
 to your charge, nor he doeth to the Corinthians. I regard
 not what intencion soeuer they proceed of, these your cere-
 monies: for I am sure ye haue no such cloik nor conuerture,
 as had the Corinthians, to wit, the releif and support of
 the poore: So that not onely their blisset communication
 in Iesus Christe was preached vnto them, but liuely prac-
 tised, the poore and riche, all conuening together, eating
 at one table, and the poore supported by the riche, without
 any contempt or disdain. Of the tyme and place, and suche
 others circumstances, that thou callest ceremonies, I haue
 already protested, that I moste willingly subscribe with
 you: but I deny that the same proceedeth of the multitude
 for I affirme that to be a substanciall ceremonie comanded
 and appointed by our Saviour, whose institution, the hea-
 uen and the earth may not, nor ought, alterre.

In the institution of his holy Supper, he take bread,
 brake it, gaue thanks, and distributed it, so that no persō,
 how well disposed soener he shall appeare, may take vpon
 him to change this: that is to say, to offer him to this ac-
 tion alone, no more then one severally might haue eaten
 the Pasche Lambe, seing it is the ordinance of our Saviour,
 and the mysterie of our coniunction, conforiacion and vni-
 tie with him, moste kinelye set furth in it: no more nor
 the bread is made of a graine of wheat, can there be a com-
 munion without distribution: and in this no man can co-
 pleane that he is frustrat, iniuried, or euill entreated, but
 rather may haue iuste occasion of complaint, where as the
 institutions of God haynussie cōtemned, he might be brought
 in a fals, erronius, and wicked opinion. So these priuate
 masses, and quiet Tables, that be appointed for one, are

what is
 to be ob-
 serued in
 the ordi-
 nances of
 Christe.

So need
 full a
 thing as
 the sup-
 porting
 and rele-
 uing of
 the pure
 culd not
 haue pla-
 ce to be
 ioyned
 with the
 Lordes
 Supper

The Consutation of the Abbote

altogether against the institution of this Sacrament, and the nature of it, and can not be without an horrible Sacrilege, iniurie, and slander. where thou concludest the Priest to be ready to distribute to all others, being disposed, that is moste vncrewly pretended of you. For we haue sene, and may see in your Synagoges, great barres and chanecler walles made expies to this end, that the people might be debarred: so that their whole fruct is to gaise vpon your Sacrificers swallowing vp a peice of bread, & moste vnseemly licking a Challice.

Besides this, if ye had any reuerence of God in your breastes, or respect to his holy ordinances, what is the cause that thertye or fourtie of you, being at your masses together, he in this corner, and here an other Since Ihon i. an other, why do ye not ioyne your selues altogether, and set you doune at a Table, and there celebrate the Lordes Table, according to his commandement. Now shift thy self as thou can, thou shalt not escape. For as the cheif and principal confort, we haue of the Lordes Table is, to assure vs, that we feed vpon the body and blood of Iesus Christe, and that we are ioyned and made all one in him: So no dout, they excommunicat them selues, and cutteth them of, as it were, from Christes body, that leuerally craueth it, and of a wicked zeal, offereth them to it, since their deutie is rather neuer to offer them hether, then to discerne and diuide that which our Sauour hath ioyned. For we are to be assuredly perswaded, and think well that the grace of God is not so fixed to his Sacramentes, but the faithfull mynde may, and shall obteane it by Faith, without the Sacrament: if there be no contempt, lech, or negligence.

James here desyeth to be more fully instructed,
“ How our Sauour appointed all thinges necessarye for manis Saluation, concerning the
“ effect and substance and shawed not be his
“ worde the ceremonies and maner howe this
“ thinges should be vled but refered to the Kirk.

To discuse and declaire this question asked by James,
A. ende this glorious Gospeller setteth vs furth a rude exemple of a
exemplic potent prince, directing furth his Ambassadors, geuing them

them a commiſſion, containing certayne heades and articles, bearing the ſubſtance and effect of the whole: which be commonly tearmed inſtructions. Yet ſayeth our Doctor, there is nothing preſcribed to them, of their garments in the day of their preſence, neither yet any kinde of ceremonies neceſſarie and expedient, appointed. Albeit this ſimilitude be not euerie where trew, yet wil I grant it partly to be verie proper, we know Jeſus Chriſt to be this potent & mighty prince: his miniſters are taught by S. Paule, to be the Ambaſſadours of our reconciliation, the inſtructions of this miniſterie to be contained in the Scriptures ſufficiently, fully, and perfectly, ſo that there is not paſſed by a ceremonie, ſubſtanciall I meane.

pponed
by the ab
bote diſſi
ſſered.

To other thinges called ceremonies by thee, as the ſetting of the cheare, the table, the footmme's & benches, to the Eaſt or the weſt, the place, the tyme, our owen garments, or ſuch others of that kinde, Euen as the Spirit of God hath pretermitted and paſſed by theſe circumſtances with ſilence, ſo we may like herein to the commoditie of the Congregation, prouiding alwayes that we decline not from the rule of Paule.

all be done ſayeth the Apoſtle, ſemelſ and in ordour. But that thou hereupon interreſt generally.

“ That quhaſaener will vſe any vther ceremonies in the miniſtration of the Sacramentes:
“ nor the kirk hes euer obſerued be ppetual ſucceſſion of tyme ſen the tyme of the Apoſtles till
“ thir our dayes: thay ar worthy to be cryed out
“ vpon be all the godly.

Because hereby thou wilt eſtabliſhe all theſe unſemelſ, beggerly and wicked cuſtomes, that be vſed in the Bap- tiſme, to the great contempt of God, and prophanation of his myſteries, I anſwer thee, that neither can thou proue, ſo long antiquitie and ſucceſſion of tyme, as thou pretendſt, neither yet, albeit ſo were, wold I ſpaire to pronounce Anathema an accuſe vpon them, yea, and vpon the inueſters and mantainers of them lykewiſe. For our God deſpyteth not in ſuch vanitie ſompe, and oſtentation, Dur

God is
not deli-
ted in be-
gerly ce-
remoni-
es.

The Confutation of the Abbote

Now
Christe-
hath of
deined
baptisme
and the
Lordes
Table to
be vsed.

God reiecteth not in beggerly ceremonies, vaine apparel and luxurious riotousnes: but in simplicitie, lawlines, and humiliation of our hartes, without hypocrisie.

He hath appointed Baptisme to be ministred in watter, his merciful promise, and see Adoption being before preached: his Supper he hath appointed in breaking of bread, thanks giving, and distrybution: the same he hath commanded of the Cuppe. This he hath commanded, the cause the effect, and syne of it being first uttered and declared: these thinges he hath appointed to be practised in all sobernes and simplicitie.

The
papistes
god must
some ty-
mes be
caried a-
bout the
feildes to
take the
aire;

Bragge thou what thou list of antiquitie, yea, I say, if S. Paule him self, should introduce or obtruse any other ceremonies, such as you haue in the pestilent Papistrie, which is nothing els, but a verie masse of all heresie and error: As the adoration of that bread, the bearing about and closing vp of it, as it were in a prison, and then to conuoye it to the feildes, to take the aire. Either yet this Table, that is commanded to be A common Table, to make it to be a severall, erecting here an Altar and there an other: Then may I in deid, mooste iustly pronounce the wordes of S. Paule: if any man be contentius, we haue no such custome, nether yet the Church of God For no doubt, all such conuentions are to the wors, and not to the better, to remoue that which God hath established, to set vp the inuentions of men, in the place of Gods holy ordinances, and so to bring into the Church of God, contention, scisme, diuision, debate, yea, and heresie, as the Apostle mooste plainly teacheth: the verie mynde of the Apostle being thus opened vp in the wordes adduced by thee, Now wil I trauele to shew how impertinently they are alledged by thee.

nothing
wolde
Paule
comand
I Christe-
es name
but that
whiche
Christe
coman-
ded.

The argument of that Chap. is to shew the vices of the Corinthians. First in their owen persones, when as they conuened: Secondly, how horrible they had propbanded the Lordes Table, & haynously declined from the institutio therof. First he willethe the to follow him as he did Christ, as he should say, I propose nothing to you, but that which I haue receaued of the Lorde Iesus, yea, in the least one iote that shalbe commanded by me, ye are assiced, I haue the warrand of his Spirite, I command you nothing but by his mouth, no nor of the conering of your womens hea-

des,

des, nor yet the uncovering of your owen heades, that be the men, in your prayers and other godly exercises. Thus he hauing prouen this by the verie plaine Text of Scripture, by the verie dicement of nature, here he concludeth, saying, if any of you wilbe contenting, seeking further satisfaction, and so can not content you with the reasons adduced by me, we haue no such custome, nor yet the Church of God, as he should say, we are not appointed to satisfie and make answer to all canillations that I know captius ingynes can diuile and inuent, but to pacifie and quiet the troubled consciences of the humble and lawlie, in mansuetude, sweetnes, and sobrietie. And this conueneth moste properly to be laide against you, seing your whole studie is to pull back the simple ones, to deface the Euangel of Iesus Christe, and to peruert his holy ordinances. Whither then ought ye or we to be exploded? Ye that troubleth all, be the manteaning of superstition and Idolatrie, with the impius King Ahab? Or we that are followers of Christe and bigeth not, but the pacitie of the Religion with Elias? ye that obtruseth to the people fond and wicked constitutions, traditions, imaginacions, and customs? or we that seaketh God to reigne by his worde, and ministracion of his Sacramentes in that perfection and simplicitie that he ordeined and left them to his Church? Yea, ye that braggeth of nothing, but of a certane pretended antiquitie (but how iustly shalbe after declared in the conuenient place) or we that cleaueth to the true & infallible rule of all true Religion, the reueiled will of God, in his moste holy worde?

I truste that ye, by the iudgements of all, wilbe exploded, and exterminated, as God be praised, the experience teacheth vs, how potently God hath foughten in the defence of his owen cause, to the extermination and rooting out of the bastard Religion, not onely here in this cuntry, but in the moste parte of all Christendome. And I doubt not, but he that hath begunne the worke potently, wil continue and conduct it with an out stretched arme, to a prosperous Issue and an blisled end.

Here James beginneth to grant him self vainquest in a manner. As it is verie easy to ouerthrowe the man who maketh no defence. Yet that this valiant warrior, and proude Goliath shal not seme to take the victorie to him,

The papistes be contenting us to auance wicked ceremonies, to deface the holy Euangel.

They that maintain false religion ought to be exploded.

The Confutation of the Abbote

No man
maye be
cōuicted
of any
cryme, if
his ad-
uersarie
shall ac-
cuse and
answer
as it ly-
kerh him
best that
is accu-
sed.

some culloz of defence is ascribed to James, confessing him
neirby satisfied with his answers, made towarde all
argumentes moued against the masse, but yet is not
“ sufficiently suaded that our Sauour offered
“ by his body and blude in Sacrifice. To this
dout of James, moste iustlie conceaued and moued, our
diuine replyeth and willes him to haue recourse,
“ and marke the diffinition and declaration of
“ the masse, alreadie declared, and than should
“ he haue moste iuste occasion, conforme to the
“ Scriptures, to be perswaded. Not the les
“ (sayeth he) to giue zow further suasion, ze shall
“ consider that our Sauour in the latter Sup-
“ per institute a Sacrament, quhilk ze call the
“ communion, and als the Sacrifice of the new
“ Testament, called the masse, sa in the latter
“ Supper he institute baith a Sacrament and
“ a Sacrifice.

James in his answer to this, acknowledgeth with all
godly, that our Sauour did institute in the Supper the
communion, and vnderstandeth no such Sacrifice there to
be ordeined and appointed. For the vnderstanding hereof
our blinde Abbote leadeth vs to the Sacrifices and preist-
head of Aaron, and willet vs to consider that the
“ preisthead and Sacrifice of Aaron, quhilk wes
“ bludy, ceased by the bludy Sacrifice of Jesus
“ Chryste on the croice, quha was the fyne of
“ the Lawe.

Werie well spoken, and we glaidly go with you, all
Sacrifices and preisthead, to haue bene vterly abrogated
and taken away by the Sacrifice of the croice: ye adde.

“ Now man we consider that Jesus Chryste
“ our Sauour, knowing that the Sacrifice of
“ Aaron being the Sacrifice of the auld Testa-
ment

“ Testament was to cease and take an end be
 “ the death and passion, institute a new Sacti-
 “ fice according to the ordour of Melchisedec.

where
 may be
 proue
 this sa-
 crifice of-
 fered by
 Melchi-
 sedec.

As this latter part is wicked and fals, so oure Author
 purposeth pretermitteth the priesthead, making no mentio
 of it, but of the abrogation of the Sacrifices onely, and
 institution of an other in their place, according to the or-
 dour of Melchisedec.

But here may be demanded of you, if he institute a Sa-
 crifice according to the ordour of Melchisedec, why did he
 not appoint Sacrificers? For there can be no Sacrifice,
 without a Sacrificer, nor oblation, without a priest, as
 we speak now. If thou wilt say that your shauelinges be
 Sacrificers, then will I demand of you, their vocation, I
 am assured by the Author to the Hebrewes, that the digni-
 tie of priesthead apperteaneth to the Sonne of God, as
 also witnesseth David in the .110. Psal. which he neuer did
 communicat to any other, it being of such a nature, that it
 could not be transferred.

Marcke
 this we
 ye papi-
 stes that
 play fast
 & louse
 as it ple-
 seth you,
 with the
 Scripture
 res.

If I should descend and shaw the maner of the creation
 and making of your priestes, it might moste iustly appeer
 that ye haue brought againe the verie priesthead of Aaron
 abrogated (as ye haue confessed) by our Saviour: so that
 in the word ye grant it to be taken away, which by the
 fact it self, ye establishe. Thus then ye pas by the priest-
 head of set purpose, in the latter parte of your answer.
 Because ye perceaued that it should subuert your whole
 fundation. James vnderstandeth and thinketh him not as yet sa-
 tisfied, and so diuinch this new Ingynour (that compasseth
 matters so craftilie, that he can make of one, two) to bring
 againe and repeat the wordes of the institution, do this in
 remembrance of me. By the which wordes he sayeth, our
 Saviour gaue not onely commandement to eat his body,
 and drink his blood, but also to make an oblation.

James yet as before, granteth the commandement of
 eating and drinking, giuen, but beleueth that he wil not
 proue properly by the wordes of the latter Supper, that
 our Saviour commanded to make any oblation of the bodie
 and blood. This new diuine according to his nature and
 vse, taketh the mater vpon hand and promiseth to proue it
 properly. That he maid oblation of his body and

The Confutation of the Abbote

“ blood in the latter Supper, be the wordes of
“ the same saying, take ze, eat ze, this is my body
“ quhilk is giuen for zo w, baith in ane effect.

It appeareth that there lacketh some word here: as to me,
I giue you your owen wordes, as they be in the Text,
which came to my handes.

Here James shrinketh with the mater, and is introduced,
improving the allegatiō of the wordes that our diuine
may seme, and appeare able to expone, and interpret the
Greik Text, and the proprietic of the worde, tyme and
other accidentes falling to the worde, but how he is besene
in the tongue, we shall after here.

“ It appeares (sayeth James) to me that ze rehers
“ the Text wrong, for the Text sayis, this is my
“ body, quhilk salbe giuen for zo w, that is great
“ difference betwixt, is giuen for zo w, and salbe
“ giuen for zo w.

Upon the mergine it is noted, that James speaketh of the
authoritie of Paule. 1. Cor. 11. who useth the word

which verbe signifieth, not giuen, but broken.

I grant that they are to be taken in a signification here,
but by this it is easy to espy, how thou art bearded in the
Greik tongue: as may lykewise appeare, by it that fol-
loweth, when thou alledgest Erasmus. To James he
answereth on this wise. “ Ze salbe assured that

“ thir wordes are spoken in the present tyme, as

“ testifeis the excellent Clerk Erasmus, accor-

“ ding to the Greik Text, quhilk is the natural

“ Text of the new Testament the maist pairt.

Ye shalbe assured in deid of the whole, howsoever some
doeth iudge of the Euangel of S. Mathew, who no dout,
hath writen in the Greik, as may evidently appeare in
the places recited out of the olde Testament by him, in the
which he followeth the Greik translation of the 70. inter-
preters, and not the verie Text of the Hebrew, yea, and
whatsoever is iudged by some in lykemaner of the Epistle
to the Hebrewes, but in this, we haue not to insist.

Trew it is, that these wordes

are red in the present tyme, and

yet they are to be vnderstand, as spoken in the future, as the vulgare Text beareth, and as Castalio, & some others doeth plainely translate them, and the sense requireth the same. well let vs proceed, I will say with James

“ Geuing that thir wordes war spoken in the
 “ present tyme zit thair is a Defference betuix
 “ thir wordes this is my body quhilk is giuen
 “ for zo w and offered for zo w To this ye answer
 partly, as ye had bene auised with euerie man.
 “ Thair will no man (say ye) of iudgement or
 “ learning, mak Difference betuix thir wordes,
 “ geuing for zo w, and offered for zo w. Als to w
 “ ard the effect albeit the phrase and maner of
 “ speach differs.

I darre not take vpon me iudgement, nor learning, least I shall seme to arrogate somewhat to me impudently, but the exstimation, I will with all sobrietie referre vnto the Reader: alwayes I will trauell to shaw, that there is a great difference betuix, giuen, and offered: and that not onely in the signification of the wordes, but also in the persones that be the giuers, and the offerers. I truste thou wilt not confound these two tearmes in Scriptures, for many thinges we darre affirme to be giuen, that be not offered: oblation and Sacrifice, be one, and yet we darre not affirme euerie gift to be an oblation and Sacrifice.

we be teached plainely, that the Eternal God gaue his Sonne vnto vs: yet we wil not say that he offered him vp and Sacrificed him to vs, for this onely conueneth to the Sonne him self, to make oblation of his body and blood, being appointed by God to this office. Besydes this, if oblation and gift should be thus confounded, as thou wolde perswade, then should it follow, that as thou goest about to proue, that there be two oblations of our Saviour, so shal I adde the thride, that whē he wes giuen to the world that then wes he offered. I am not ignorant that the whole course of his peregrination here, may appertene and be referred to his offering. But we do cal that properly and specially his oblation, when he entereth in the Battel, and conflict with the aduersarie powers, the tormentes, and all

It appeared to
 Chryste
 onely to
 offer him
 selfe to
 God his
 father in
 sacrifice,
 for oure
 finnes, &
 that but
 ones fo

The Confutation of the Abbote

panes of death, and the anguish and thirst of mans Salvation, even till his departing.

I will not deny, but the godly interpreters may in this place, take these two manner of speakings to an effect, referring them bothe to the Sacrifice of the croice, as they ought to be, but seeing thou doest it to abuse the Text, and wrest the sense of it, to confirme thy wicked opinion: It is needfull to shew thee, the absurditie that shall ensue. Doubtes if thou should understand the wordes, & referre them to that oblation that wes a lytle after made vpon the croice, then should I grant thy sayings, and go with thee moste willingly, being assured of the approbation of the

Of what
ordore the
papisti-
cal prei-
stes be,
to wit,
of Epicu-
rus and
Sarda-
napalus

wholle Church, and consent of the Godlie Fathers. But thou, that thou may seme to haue inuented somewhat of thy owen head, confoundest these wordes, to the ignominie of the Eternall Sonne of God, spoiling him of his priest- head, and intrusinge in his rounne a pestilent harlote, a shaueling after the ordour of Epicurus & Sardanapalus.

This indeid can not be suffered, for being demanded of James, what thou wilt inferre of this, thou answerest & braggest, that thou hast gotten thyne intent, which is.

“ Our Lorde maid ane oblation of his body &
“ blude in the latter Supper and gaue his A-
“ postles commandement to do the same.

The fall
head of
papistes
may heir
be sene
in their
forged
cōmuni-
on and
masse.

Thou subioynest the cause, that gif our Sauour in
“ the latter Supper had onely institute the cō-
“ munion and not the Sacrifice of the masse
“ then he had said tak ze, eat ze, this is my bodie
“ quhilk giuen to zow, and not for zow, because
“ giuen to zow, includes onely the communion,
“ and giuen for zow, includes not onely the cō-
“ munion, but als ane Sacrifice, as the phrase
“ of the wordes plainly Declares.

The horrible blasphemies that be here conteined in these few wordes, nether can mynde think, nor tongue suffici- ently expresse. For by these wordes, not onely shal we find that he spoileth the Sonne of God, the Eternal and onelie priest, of his honour, trodding him underfoote: and als that

that he moste craftilie and inninsly taketh from vs, that great & infinite treasure of the latter Supper of the Lorde Jesus, which we are commanded to practise, til his returning: and in the which he hath so mercifully, and abundantly disployed his benefites, gistes & mercies towards man. This I say, this Authoz taketh from man, for if, giuen to you, includeth the communion (as this Authoz sayeth) and our Sauour hath pronounced no such thing, but giuen for you, it followeth well that here there is no such institutio as the holy communion, for by this Authoz giuen for you, is offered for you. Christe then offered him self there: we be commanded to do the same: then followeth that we are commanded to offer him, and so to make Sacrifice of him, where is there any place to the communion then? whiche is no Sacrifice: or els of necessitie thou shalt grant that the communion and the Sacrifice, are bothe one, which repugneth manifestlie to thy doctrine, but agreeth in deid with the Ancientes. For some of them we obserue, to haue giuen this Name of Sacrifice to the Lordes Table, but that improperlie: because it is instituted and practised, in memorie of that Sacrifice, which onely is worthy of that name, consider how thou art trapt in the same Snaire, that thou prepared for others, and how craftily to establishe thy impious Sacrifice of the masse, thou fraudest the whole Congregation of that great and inestimable confort of the Lordes Table. This belyke thou wolde meane, howsoeuer thou sayest, that in these wordes (giuen for you) is included not onely the communion, but als the Sacrifice of the masse, for with what Brow can thou deny, but I may collect of this thy doctrine, that there is no communion at all, for as thou sayest, giuen to you, includeth the communion, so say I, that giuen for you, includeth only the masse: It followeth well: for giuen for you, is asmuch, as offered for you, and so importeth a Sacrifice, then it followeth well, that we haue no communion, but a Sacrifice onely, for thou wilt not grant the communion and the Sacrifice to be one, diuiding and separating the one, from the other, and collecting two diuers institutions in the latter Supper. And so alwayes it is fals that thou assumest to proue that our Sauour institute two thinges here, the holy Table, and the Sacrifice of the masse. And lykerwise it followeth

By arcke
well ye
papistes
what hor-
rible sa-
cridege,
ye comit

Some of
the An-
cientes
named
the Lor-
des Ta-
ble a sa-
crifice,
but im-
properly

The Confutation of the Abbote

The papistes setting up their devilish Masse, make the communion no sacrament.

It is evident that Christe did neuer ordeine the masse

evidently, that ether we shal lacke the communion, or els the masse. This followeth moste necessarily of thy interpretation: if thou wilt say, that the communion is contained in the former parte of the Table, he take bread, brake it, gaue thanks, and gaue it to his Disciples: and in the latter part (for so ye of your fact is distinguisheth the wordes) this is my body, which is giuen for you, here he instituteth the Sacrifice: the comandement apperteineth equalie to bothe, then muste it follow that there be two seuerall actions, the former hauing, as it were, nothing to do with the latter, the communion, to wit, and the masse.

Secondly hereby we shall collect, that there shalbe a Sacrament without a promes, euerie man I truste wil grant the Lordes Table to be a Sacrament, which can not subsist without the promes. For if (giuen for you) apperteineth to the wordes preceeding, this is my body, and shall altogether be referred to thy masse, and now shal haue nothing to do with the former action of distribution of the bread, this Sacrament shall lack the promes: and so consequently shalbe no Sacrament: how vaine and fonde this is, let euerie man iudge. For I darre affirme, that there is no man of iudgement, that wil diuide and disseue this action, being all one: and what Sacriledge doest thou think it to dissociat, distract, and put a shunder, that which is ioyned by God? And to answer you, sire, in your owen maner, what wes the cause, if the mynde of our Sauour wes to institute here a Sacrifice, and that such a Sacrifice as your masse, that he doeth not take a peice or portion of bread, a certane quantitie of wyne, erect vp an Altare, or at the least, withdraw him self some space from the company, vse the ceremonies that ye do vse, and so to make and offer vpon the Sacrifice?

We know that the wisdom of our God, hath forget nothing vncommanded, touching the offering vp of Sacrifices in the Law, the garmentes and apperrell of the Priest, the erecting of the Alter, the beast that wes to be slaine, and lykewyse of the rest of the circumstances & ceremonies, then to be vsed, when as the priest approached to the practise of the oblation.

Should this haue bene pretermitted in this Sacrifice, where the Sonne of God is offered vp, the veritie and strength of all Sacrifices preceeding? we obserue with what solicitude,

solicitude, studie, and cairfulness, the Spirit of God pain-
teth furth the celebration of the Pasouer, and with what
diligence our Saniour and maister Christe Iesus celebra-
ted it, according to the precept of the Law, not passing by
a ceremonie. And requireth he not the same of vs in obser-
uation of his ordinances? Will ye affirme that there is
any obliuion, forgetfulness, sleuth, or negligence in our
God? why doeth he not then say to his company, in this
maner? now haue I celebrated the Pasouer, appointed by
my heauenly Father to be practised, in memorie & remem-
brance of your potent & mighty deliuerance out of Egypt,
where your fathers wes holden in seruitude & boddage: this
ceremonie is now to be taken away, in place of the which,
shal ye haue an other sacrifice: wherein ye shal offer vp my
body, yea, my verie reall and naturall body & blood, vnder
the formes of bread and wyne, ye shal erect an Alter, the
prieistes shalbe chosen with such qualities, anoynted, sha-
uen, they shal haue such apperrell. And in this maner shal
they relectrate this Sacrifice.

It were werisome here to rehears all your murgeons,
which ye think and iudge so necessarie, that they can not
be pretermitted, without an horrible Sacriledge. Thus,
we find in the figure all thinges prescribed by the mouth
of God, in the Sacrifices of the Law, and nothing passed
by. But here, neuer a word of any such thing, a simple ac-
tion recyted, the comendement giuen to practise the same,
and the promes made, out of the which, this Scripturare
wil syne out a Sacrifice, which he after trauelleth to proue
by the exemple of the Pasouer, which albeit it wes a Sa-
crament, yet sayeth he, it wes offered vp: to this I will
not answer presently, but wil differre the ful answer to the
proper roume. Yet will I say, that if they should pretend
the similitude of the Pasouer, they should not thole them-
selues to be so driuen and caried away, from the institutio
of the Supper. For in the practise of the Pasouer, how-
soeuer they were commanded to celebrate it, they preter-
mitted not one iote of the ceremonies appointed, they in-
uented nor added none of their owen braine, nether yet
pared any thing: but being conuened together with staues
in their handes, their Loynes gyrded, they did eat it, with
the rest of the ceremonies. The same shoulde haue bene
done of you, that it might appeare, that ye beare some re-

The Confutation of the Abbote

uerence to the ordinances of God.

The
sacrifice
that the
papistes
haue for-
ged to
themsel-
ues, di-
stroyeth
wholie
the Loz-
des insti-
tution.

If ye should set you at a Table, and there reuerently, take bread, giue thanks, break it, and so make distribu- tion, according to the exemple left to you by Iesus Christ: albeit ye should bragge somewhat of a Sacrifice, some cul- lour might ye haue, and it were somewhat tollerable. But where this is whollie, not onely inuerted, but peruer- ted, so that your deuillish pceadings, are als contrarius to the action of our Sauour, as the night and the day: and yet will ye pretend a commandement so to do, and bragge of a Sacrifice, inuented by your selues, vtterly destroying the Lordes action, as we haue already prouen, and shall yet trauell to make more cleare and sensible: what resteth to vs, to say or do, but to declyne and eshew your compa- nies, and pronounce you possessed. For I am assured, the Denill him self, neuer inuented thinges more contrarius to God, more repugnant to his glorie, nor ye haue done, and practisest daylie (Delas) vnder the cloik of Religio. Now since I haue sensibly, in my iudgement, oppened vp the absurdities & inconuenients, that doeth ensw of your interpretation, I will trauel to declaire the verie Ger- mane sense of the wordes of the action, and that with all simplicitie and moderation.

In the
action of
the Loz-
destable
we re-
ceauie of
Christe:
but we
nether
giue nor
offer any
thing to
him.

First I trust no man will deny, but here our Sauour doeth institute a Sacrament, and Sacramentes we know to be outward and externall signes, hauing the promises of God adioyned, in the which our God offereth & giueth vnto vs his gistes, and not we giue or offer any thing to God: as hath bene heretofore shortly spoken and declared, by the exemple of Baptisme, and will now in this action, in the which our Sauour, with the bread & wyne, giueth vs his body, and his blood, adding and adioyning the promise, whereby also he offereth and giueth vnto vs, his gistes and benefites, and not we to him.

These benefites he communicateth vnto vs, to this end that they shal remane to our vse, profite, and commoditie, and not we (say I) to offer them vnto God, but onely offer to him the Sacrifice of thanks geuing, praising and extolling him for his great and infinite goodnes towards vs. In which consideration, this Sacrament is called of the Grecians *Eucharistia* because it is a thanks geuing for a benefite receaued, now to giue thanks, is to witnes

that we have receaved some benesice, and not to present or offer one.

Now that the goodnes of my God, shalbe so great towards me, that euen this small oblation of thanks, he doeth accept, as a verie Sacrifice. This is nothing to me to bragge, that I deserue or merite any thing thereby, ether to me, or to any others, but rather to be moued to preach & annunce the glorie of our God, who disdaineth not to receaue *Vitulos Labiorum Nostrorum* as the Prophet speaketh that, is our prayer and thankfulness, yea, euen in the place of a Sacrifice, and this is the cause that moued some of the Ancients, to call this Sacrament *anagoge* that is improperly a Sacrifice, for this difference is betwix the natures of the Sacrament, and of the Sacrifice, that in this we offer to God, in the other we receaue from God.

This I am assured, the wordes of the action it self will testifie, he take bread, and hauing giuen thanks, brake & gaue it vnto his Disciples, saying, take ye, eat ye, this is my body, and so forth. And lykewise of the cuppe, the promise is added, this is my blood, and this is the new Testament in my blood, which promise, if any man shall go about to differ from the action preceeding, or referre it to any other thing, then, is there expressed: we plainly perceaue, that first he destroyeth this holy Sacrament, and secondly, he differreth those thinges that be ioyned by God, which is altogether intollerable, according to that, that is written, let no man put a shonder, that, that is ioyned by God.

Now the sense of the wordes is plaine, that our Saviour offereth and giueth to the faithfull and worthy receauers, his body to fede vpon, and his blood to be refreshed thereby, vnto euermlasting lyfe. And to assure them hereof, he subiuneth, yea, euen this same body, that is giuen for you, that is, which shalbe giuen immediately after this, vpon the croice. For no doubt, the present tyme, is taken for the future, as it is familiare to the Spirit of God, to put one tyme for an other, for the assurance and certitude of the matter, so that this (giuen) is altogether to be referred to the oblation wæs made vpon the croice, as all the Ancients do commonly vnderstand it, and can no otherwayes vnderstand. Now least any man should think that here in the Supper

The difference betwix a Sacrament, and a sacrifice

The promise muste be referred to the action, and to none other thing.

Mat. 19.

The plaine sense and meaning of Christes words in the laste Supper

The Confutation of the Abbots

Exo. 12. We receaue the verre body naturall and substantiall, and that body that wes bozne of the Virgine, but onely Sacramentally, in this as the Ancientes do altogether acknowledge a figure, that we call *anagorapha* that is when the name of the thing signified, is given to the signe it self: so S. Paule doeth expone this, given for you, to be as muche, as, broken for you. No man will, or darre say, that the naturall body of our Saviour wes broken, for it wes writte ye shall not break one bone of him. Herein there is an vndoubted allusion, to the fraction of the bread, appointed and vled in the communion, and lykewise a plaine declaration, how the wordes of the promes ought to be taken Sacramentally, and figuratiuely. This shortly for the declaration of the wordes.

The exposition of these wordes, do this in remembrance of me.

1 Cor. 11.

Now followeth the latter wordes of the institution: do this in remembrance of me, which nowayes can be vnderstand of any Sacrifice, as ye do expone falslie, but of the receauing, and of the whole action recited before. For these wordes our Saviour doeth referre to the actio preceeding, take ye, eat ye, this is my body, drinke of this ye all: and thus eating and drinking, celebrate the remembrance of me, to wit, that I haue given and offered vp my body for you, & that I haue shed my blood for you, to the remission of your sinnes, for if these wordes (given for you) and (shed for you to remission of sinnes) should not wholly be referred and appertane to the Sacrifice of the croce, then should it follow that the Sacrifice of the croce, wes not necessarie, seing by your interpretation, we haue remission of sinnes by the virtew of this action, & so shal the virtew of the Sacrifice of the croce euanesce. Paule expone these wordes (as I haue) not of a Sacrifice, but of the receauing, do this so oft as ye shal drinke (sayeth he) in commemoration of me, for as often as ye shal eat of this bread, & drinke of this cuppe, ye shal furthshew the Lordes death, till he come: whereby we obserue, that he coniyneth the commemoration with the receauing, which ye that affirmeth the masse, separateth and diuideth. For it is plaine and manifest by Paule, that in this publique action, in the which, he commandeth one to take vpon an other, and in the which, the body of our Saviour is eaten, and his precious blood, drunk: That he willeth, that we conioyne the celebration of the benefites procured vnto vs, by his death

wit.

with the action it self. And that we giue thanks, for these giftes, and so in nowise willeth he vs to offer his body & blood, but that we eat and drinke them, and so to celebrate and annunce his death: that is, the great and inestimable deliuerance, purchased by his death.

If any please to speak as the Ancients do, and call it a Sacrifice, I repugne not: so he vnderstand not, that Christ is here to be offered for the offences of the people, for the sinnes of the liuing, and the dead, for Saluation, and so forth. For he hath by this one oblation, ones made, consummat and perfected his faithfull and Elect for euer.

For it is a haynus blasphemie, to think that any man may offer vp the Sonne of God vnto the Father, as we haue already heretofore declared, he being him self

offerer, et oblationem that is, the offerer, and the oblation it self, as I am able to proue by the Breik Cannon, and the Ancients all in one voice. Now we offer not his body and his blood, the which we be commanded onely to receaue, and were offered of Christ him self, the virtew of the which oblation, yet remaneth, and shal perpetually, yea, and here they be offered, and giuen vnto vs: but we againe offer vp prayers, laude, praise and action of thanks: which we are commanded to ioyne with this action, In these wordes, do this in remembrance of me, which wordes are expounded by Daule, as we haue declared.

Now this to be the verie Germane sense of the wordes of this action, I dout not: yea, and all godly consciences wil affirme and subscribe, that if an Angel of heauē should set furthe any thing against this it is one accurse: wherein I haue not trauelled to satisfie the contentius, and obstinat persones, but because the wordes of the text were wrested, by this wronglare of Scriptures, I was driuen to bring furth the godly meaning of the same wordes, with all sobrietie, to the releif of the simple, that by all apperēce might els haue bene troubled thereby.

Now let vs retorne to our Author, who as he hath begunne blasphemously, so he continueth impudently, and as I haue already forewarned you, so now shall ye finde his principal studie direct to this, that the whole communion may be subuerted and distroyed, and his deuillish masse erected. For here he plainly protesteth, that this

Christ is by the worde of God, & the ancients also called the offerer and oblation it self.

The Confutation of the Abbote

his Sacrifice of the masse. " Is a maire proper com-
 " memoracion and remembrance of the Sacrifice
 " of the croice, nor is the communion, quhairfore
 " (sayeth he) the Sacrifice of the masse is called
 " a Sacrifice of commemoration, and swa ze
 " may perceauie be the command quhilk our Sa-
 " uiour gaue to his Apostles, saying, Do this in
 " remembrance of me, that he rather appointed
 " the Sacrifice of the latter Supper, to be ane
 " commemoration of his death and passion, nor
 " the communion.

In deid maister Abbote, I wold glaidly ye should leane
 your magistrall and Sorbonik maner of speaking, and
 proue your sayings, but God be praised, it appeareth that ye
 be rather a Scoller of Pythagoras, yea, Pythagoras him-
 self, nor a Scoller of Christ Iesus. we know that in Py-
 thagoras Scoole, there wes no more, but his authoritie,
 whereof proceeded this saying *in G. 1. 1. 2.* he said it,
 this authoritie ye take vpon you, in preferring your pesti-
 lent Sacrifice, to the holy institution of our Lawe maker
 Iesus Christe, yea, and doeth, that is in you, to enert
 the holy communion, the which I haue shewen heretofore
 to be called a Sacrifice of comemoration, in consideration
 that we, there giue thanks to our God, of that blis-
 sed League and couenant, that it hath pleased his maiestie to
 receaue vs in, and that in the blood of Iesus Christe, al-
 though improperly in deid, yet in that sense, not altogether
 intollerable, yea, and I wil say further, that neuer ye shal
 find your masse so called (being vnknewe in those dayes)
 as shal be after discusied, when we shal atteane to the
 examination of the authorities of the Fathers.

Strange it is, to see a man so caried away with his owne
 fantasy, so giuen ouer in the handes of Sathan, that he
 shal reppne against God, that he shal renunce and refuse
 the manifest veritie of God, confessed in all aiges, to esta-
 blishe his owne imagination.

we know the communion, to be the ordinance of Iesus
 Christe, practised in all aiges, and as I haue prouen by
 S. Paule,

S. Paule, the moste lively commemoration of Christes death, and yet will ye set before it, your stinkinge whore the masse, which neuer had place, till these our latter dayes, and that neuer without controuersie (to the great and greuous grudge of all godly) and now fynally sealeth the iust plague of God, being trodden vnderfoote in the dust.

In your conclusion, howsoeuer ye will appeare to giue the communion some place, yet seing ye so earnestly establish and deckt vp the masse, it is euē as much as ye should take the communion vtterly away, being of that nature, that it can not stand, the masse standing, neither yet the masse, so long as it standeth. So if ye wolde prosper, or think to haue victorie in this cause, ye muste sharpe your pen plainly against it, as it appeareth well your mynde is. These thinges in deid, for conclusion, since ye adduce nothing to proue them, they are als easylie reiected of vs, as ye abuse them.

Here our new Sorbonist, being required by James, for meth his argument & that Syllogistie, in what figure or mode, I truste he learned not so farre, for he is but one of our Gule maisters, howsoeuer he boldly taketh to him this stile. "The Lorde (sayeth he) gaue commandement in the latter Supper to his Apostles, to do as he did: the Lorde made oblation of his body and blood, in his latter Supper, as is sufficiently prouen be the hail Text, quhairfore it followis weill, that the Lorde gaue command to his Apostles to do the same, saying: do this in remembrance of me, ergo cetera.

Now moste reuerend Doctor, for the parte of James, I answer, the Lorde gaue commandement in his latter Supper, to do as he did. Trew it is; the Lorde made oblation of his body and blood, in his latter Supper, that I deny, and wil affirme further, that it is fals, blasphemus, intollerable, wicked, impius, and deuillish, and a thing that thou, yea, and all the papistes in the earth ioyued with thee, are not able to proue. For besydes the absurdities, already alledged it should follow, seing thou cleuest extremely to the wordes and the ryme, which is the present.

The masse is now iustly trodden downe in the dust as a filthy stinking harlot.

Any man that is not betterly blind, may here easylie see how foolish and fals be the arguments of the papistes.

The Confutation of the Abbote

that the blood of Iesus Christe was shed in the Supper, for the worde is *Χαρις* in the present, so that the whole glorie, strength, and vertue of the croice, should be quenched, buried vp, and viterly defaced, if these thy dreames might haue place.

Read &
marcke
wel this
argumēt

To the minor I haue already answered at length, so now thy assumption being denyed, and moste properly refelled, I inferre what thou list, thou shall conclude nothing but mere vanitie, fallshood and blasphemie. But now Doctor, will I make to you a Syllogisme, ye know it is a received maxime amongst them of your faction: all the actions of Christe are our instruction, Christe offered him self vp vpon the croice, ergo, the Pope should do the same. The maior is cleare of Gregorius your maister, the minor I truste, nedeth no probation, the conclusion muste then follow, that the firste newes we shall here, shalbe that the Pope your maister and capitane, hath hengo him self.

The di-
uisers of
the masse
neuer
put in
these
wordes,
giuen for
you, or
broken
for you,
in their
masse.

But according to the matter, now will I reason with you thus, as the action of the Supper wil beare. Iesus Christ commanded his Disciples to do that he had done, Christe take bread, gaue thanks, brake and distributed it, saying: this is my body, which is giuen for you: ergo, we should do the same, that is to say, take bread, break bread, giue thanks and communicate. &c. which is not done in your masse, ergo, she hath nothing to do with the institution of the Lorde Iesus. For thou art not able, no nor the vertie porters of Hell ioyned with thee, to proue an new and seueral institution, included and contained in any one word of the promes, it being but a parte of the institutio. In the masse we know those wordes, out of the which, ye draw this your Sacrifice, yea, in the consecration it self (for so ye tearme it) these wordes, giuen for you, or broken for you, be not recyted, and I truste euerie man of any iudgement, will think that if there had bene any thing making for them, that wer diuisers of the masse in these wordes, they should not haue bene omitted, yea, that the quinq berrians ascribeth the whole strength and force of consecration, to the fīue wordes that be rounde by the shaueling, to the dūme and vnsensible Elementes (for this is my body) *hoc est enim corpus meum*. where I pas by, that ye adde (enim) of your owen. Alwayes there is no mention of these wordes, giuen for you, or broken for you.

Lass

Cast ouer your masse booke, and read als diligently as ye
 can: ye shal not finde these wordes, I am assured. where-
 by it may well appeare in the verie murgeon and farce of
 the masse, that the wordes that be recyted, conuicteth you
 of mooste manifest and haynys Idolatrie. For since of your
 owen doctrine we know, and it is euident, that all virtew
 is attributed to the wordes pronouced, and in the wordes
 of execration, there is no oblation: for these wordes (gi-
 uen for you) are not pronouced (vpon the which wordes
 ye ground your oblatiō) it followeth then, that your masse
 (make of it what ye list) is no oblatiō nor Sacrifice. But
 least afterwarde we haue not so ganing occasion, as now
 is offerred, to speak of the tearme, it shall not be altogether
 out of the way, to desyne and declaire what the energie of
 the word is, and what it is to offer, and Sacrifice to God.
 Offer, we vnderstand to be, to subiect him self, to the will of
 the Father, to deriuat the wraith, the ire, the indignation,
 yea, and the paine due to all our sinnes vpon him, and so
 to represent, stay & arreast him self, as the verie Sacrifice
 and oblation, to susteine and chole the Ire of God for sin-
 nes, to transference the whole offences of the people vpon
 his shulders, to be as it were culpable, damned, and to
 be made an accurse, yea, and the verie sinne it self, accor-
 ding to the Hebrew phrase, teaching the Sacrifice by the
 name of the sinne that it is offerred for. According lyke-
 wise to the sayinges of the Prophet Esaye, and after him
 S. Paule. In this maner is to be vnderstand, the saying of
 the Baptist, behold the lambe of God that taketh away the
 sinnes of the world, that is, who susteineth and is charged
 with the wraith of the Father, in that he Sacrificed and
 offerred vp him self, to appease the indignation of the Fa-
 ther, conceaued against sinne.

The Lambe and oblation, and he that hath offerred vp
 this Sacrifice, we acknowledge to be Iesus Chyiste, who
 being the onely preist, that by the offering vp of him self,
 hath entered in the mooste holy place, yea, and who hath
 Sacrificed him self for vs, because that none other was euer
 able to haue borne the indignation of the Father but he.
 Consider here then the blasphemie of that Antichyiste of
 Rome, who giueth this power to his preistes. in the crea-
 tiō of them: we giue thee power, sayeth he, to offer the obla-
 tion to God, to appease him. I feare I be to long in this

The wor-
 ds which
 the Pa-
 pistes re-
 hears,
 conuicteth
 themsel-
 ues of
 idolatrie

1. Cor. 5.

The Confutation of the Abbote

matter most plaine & euident in the self. Now let vs prosecute the rest. This Doctor to assure James of the conclusion that it is true, proper, & agreeing with the wordes of the latter Supper. "I will make you (sayeth he) to vnderstand the same be the conference of Scriptures.

A manner of proceeding, in deid substantiue and formal, if he should do that he doeth promise. To this place he hath spoken all Pythagorice that is of his owen inuention, as he wil seme, without any probation, and first alledged, the psalmist David, and S. Paule, to proue that which is confessed of euerie one. "Oure Sauoure to be a preiste for euer, according to the ordoure of Melchisedec, quha maid oblation of breade and wyne vnto God, as the Scripture plainlie teaches.

There is no mention of any other, in that that Melchisedec brought forth bread & wyne, but only of Abraham, read the. 14. Chap. of Genesis

The place here alledged, I haue already entreated at large, but now will I say to this fals glosare, that he is neuer able to proue, that neuer Melchisedec made any oblation, and if he made any, he made it to Abraham. But that he made no oblation, it is plaine, by the Hebrew and Breik Text. For the word is plaine, he brought forth and not offered vp. And that he gaue this bread & wyne to Abraham, it is manifest likewise, by the prayse that is giuen to Melchisedec, of his liberalitie in refreshinge Abraham and his wearie Hoste, according to that he was King: and in blessing Abraham, conforme to the duetie of the preist. Besydes this, which is the verie meaning of the Spirite of God, the Relatiue (him) maketh all that preceedeth to be vnderstand of Abraham, in consideration that there is no mention of any other, but of Abraham only.

"Now I resson (sayeth this Doctor) on this manner
"Read all the Euangell, quhare our Sauour
"vled the Priesthede of Melchisedec, Declaring
"him to be a preist according to the ordour of
"Melchisedec, but in ye latter supper: quhair
"he maid oblation of his precious body & blude
under

" Under the forme of bread and wyne, prefigurat
 " be the oblation of Melchisedec, than are we
 " compelled that our Saviour maid oblation of
 " his body and blude, in the latter Supper, or
 " els he was not a preist, according to the ordour
 " of Melchisedec. Albeit that heretofore I haue de-
 clared sufficiently, all that belongeth to the explicatiō of this
 place, yet shal I not werie to adduce somewhat for the more
 cleare vnderstanding of the place, and conuicting of the gros,
 malicious and blind ignorance of this Author. What a mad-
 nes and phrenesie, shall we think it in this Scripturer,
 that he can not content him self with this that the Spirit
 of God hath taught vs? The author to the Hebrewes hath
 declared the wordes of the Psalm, and hath pretermitted
 nothing, appertaining to the similitude and comparison
 of our Sacrificator Iesus Christe, and Melchisedec.

The Psalmist, no doubt, in the forenamed Psalm, ben-
 dicteeth and attributeth to our Saviour, the dignitie of the
 kingdome, together with the prerogative of Eternal preist-
 head: hauing spoken of his kingdome, in the fourt verse,
 he descendeth to his preisthead, where he sheweth his preist
 head, to be farre different from the preisthead of Aaron,
 being such an as should not now be after the ordour of
 Aarō, but after the ordour of Melchisedec. Secondly he shew-
 eth it to be firme and stable, planted by the authoritie of the
 Eternall, who shall neuer be stricken with repentance,
 that is, the thing he hath ones decreed, shal not alterre nor
 change: then doeth he adde the orackle, which doeth not
 consist in oblation of bread and wyne, nor yet is it added,
 thou art a preist, according to the ordour of Melchisedec, to
 signifie any such thing, as thou fondly diuiseest, but to de-
 claire the perpetuities and the qualitie of his preisthead, as
 the author to the Hebrewes doeth plainly witness, declair
 and expone.

First then we haue here the kingdome and the preisthead
 giuen by God vnto our Saviour, so that he is bothe king
 and preist. By the kingdome we vnderstand, that power
 that is giuen to him in heauen and in earth, to gouerne &
 defend his subiectes, to be auenged vpon his enemies.
 The office of the preist, is to instruct in the feare of God,
 to interceed for remission of sinnes, to pray & offer, which

The ex-
 position
 and me-
 aning of
 the psal-
 mist.

what is
 to be vnder-
 stand
 by the
 kingdome
 and prei-
 sthead of
 Christe.

The Confutation of the Abbote

The
pauistes
be shame
les liers
alwayes

offices, the Euangelist doeth plainly witnes, that Iesus Christe hath fulfilled. And therefore ye do manifestly belie the spirit of God. And where ye affirme that Iesus Christ did no parte of the office of Melchisedec, vnles we grante that he did offer vp him self, vnder the formes of bread and wyne, that is a manifest vntreuth. For that Christ is king & preist, wes the office of melchisedec, that his preisthead is eternal, and not temporal (as the preisthead of Aarō wes) is proper to Melchisedec, that Christ doeth blesse his elect, & not curse them, wes also the office of Melchisedec, and all these I suppose ye wil confesse Iesus Christ, hath done, & yet doeth. These two offices in Moyses and Aaron, being distinguished, are ioyned in Melchisedec, the Type and figure of our Sauour, in whome they be not onely ioyned, but perfected.

An anti
thesis,
betwixt
Christ &
the pope

Secondly, as the kingdome and preisthead are not giue to him by man, but by God: as we may collect of this that the Lorde sweare. This obserueth the author to the Hebrewes, when he sayeth: no man vsurpeth any honour, but he that is called as Aaron. So the Sonne of God, being Lorde of all, abydeeth the appointment and vocation of his Father: to the great shame and rebuke of the popes, that no les impudie nor impudently, taketh and vsurpeth the crowne of the kingdome, and the myter of the Bishopricke, and preisthead to them selues, without commission, or lafull vocation. And therefore moche iustlie shall it be said to them, they reigne, but not of the Lorde, they are preistes, but not the Lordes.

Heb. 7.

Thirdly, this preisthead is assigned with a great ceremonie, and by a certane Religion established, & that with one Solemne othe, which peculiarly conueneth to our Sauour, and is diligently noted, in the Epistle to the Hebr. others preistes (sayeth he) are made without any othe, but this preist is made by the othe of him that said to him, the Lord hath sworne, & shall not repent him, thou art the eternal preist: that by two things that can not be moued, the An sure promes, and the othe, by the which it is impossible, that comforte God shall lie, we may receaue the most firme confort of our by the faith, conceined of the preisthead of Christe, that with a preisthed steadfast esperance we may enter in the inward partes of of Christ the Sanctuarie with our Sauour.

Feardly, this preisthead, thus confirmed with an oth,

othe, can not be changed nor transferred, but shall remaine firme and immutable. For it is plainly said, and he shoulde not repent him. This steadfaste perpetuie of the preisthead of our Sauoure, is obserued and declared by the Apostle: many preistes, sayeth he, wes made vnder the Lawe, because they might not remane, being subiect to death: but our preist nowayes being subiect to mortalytie, hath an eternall preisthead. The worde vsed by the Apostle, I haue noted before, and the propriety of it.

The perpetuie of Christes preisthead.

And in this we may obserue the difference of the preisthead of our Sauour, from all other outward and externe, which can not be gouerned by the dead, and in this consideration requireth multitude and succession, since no man can haue an Eternall preisthead, being subiect to infirmities and corruption. So that the necessitie moueth, that may were made preistes. The preisthead of Christe is such that it can not be stayed by infirmities, retarded by diseases, nor impeded by death. But in the death rather appeareth cheiflie, he hauing thereby satisfied to the iudgement of his Father, and reconciled vs againe, so that yet stil he is able to susteine the duetie, and performe the office of preisthead, euen now sitting in heauen, at the right hand of the Father, and interceding for mercy to vs: whereby we are admonished, that the preisthead of Iesus Christe, is of a spiritual nature, not consisting in any outward, forane, and beggerly ceremonies, which can in no wise appease the wrath of God. This our Preist neuer fainteth in the execution of his office, euer leauing to call vpon God for vs. Now consider what ignominie it is to this Preist and his office, that a certane shauelinges shal intruse themselves in his office, and proudly take vpon them, the office of mediation betwix God and man, as that our Sauour ether were negligent, or then vnable to discharge him of his office.

The excellencie of the preisthead of Iesus Christe.

Now in this that is said (after the ordour of Melchisedec) we shal obserue that there wes neuer from the beginning, any sorte of preisthead of that nature, that it might be any wise altered, changed, or innouate at the appetite of any man, but euer restricted to a certane ordour, and that by God. So that now as it is easy to vaine, ambitious, & me of arrogant stomaches, to diuise & innent preistheades

Thy Confutation of the Abbots

and ordoures, at their owen pleasure, it is euen als easie to reiect them.

Christe
theadeth
no succes
or, be-
cause he
liueth for
euer, as
the Apo-
stle wri-
teth to
the Heb.

The na-
me king-
dome,
preisthed
and Ge-
nealogie
of Mel-
chisedec.

Last shall we obserue, the diuersitie and disagreement of this preisthead with it of Aaron, which consisteth in vnumbers, shadowes, figures, rites, and ceremonies, altogether in them selues unprofitable and vnable to obteane remission of sinnes, and to pacifie Gods wrath: yea, and the which now, in respect of the infirmitie of it, by the which it was astricted to a certane pluralitie, multitude, & succession, is vtterly abolished. And now a Sacrificer is placed, all societie, fellowship, and company being remo-ued. For the cause taken away, the effect muste cease. The cause of pluralitie, was death, from the which our preist is exempted. Conferre this that we haue here adduced, with the sayings of the Apostle, Hebr. 7. And all shalbe made manifest, that this Author goeth about to trouble. Where first the Apostle exponeth the name, which is Melchisedec, meaning the King of Justice. Secondly, the place of his kingdome, which is Salem, that is quietnes and peace.

For in his kingdome onely, is tranquillitie, as is writen, there is no peace to the wicked, and by the Apostle, our Saniour is called our peace. Thirdly, is set furth his generation, which can not be declared, he being without Father, mother, and Genealogie. Feardly, the perpetuities of his kingdome and preisthead, neither haniug beginning nor yet ending, remaning the preist for euer, and made lyke vnto the Sonne of God. Fyftly, the dignitie and prerogative of his preisthead, in that, that he receaueth reindes of Abraham the Patriarch and the appointed Father of all faithfull. Last, the office of his preisthead, in blessing Abraham, haniug already vsed him self liberally, as became a King, in receauing him and his company to banks.

These thinges, how properly they conuene to our Saniour, it is more easy to consider, nor that I need to apply them particularlie. Now pas thy way, fond and vane Papist, and adde that which is impius, wicked, and deuillish. I regarde not how many thou haue to be companions in thy error. The Scollers of Christe beareth that reuerence to their maister, that where as the Spirit of God kepeth silence, they inquire not, as we may obserue by the exemple of the Author to the Hebrewes, who saith nothing of Father, mother, nor Genealogie of Melchisedec.

chisedec: but seing there wes none expressed by Moyses, he bothe willingly misfloweth it, yea, and willet that we shall not inquire of it, hauing before our eyes, that moderation and sobrietie we ought to haue in reading and exponing of Scriptures, neuer to inquire further in the holy mysteries, the Gods holy spirit doeth teache vs. wherfore we need not to declare any cause why, nor to what end Melchisedec brought furth bread & wyne, since the spirit of God declareth it not: alwayes that, that we haue spoken of the refreshing of Abraham, we haue followed the iudgement and coniecture of Iosephus, and Crisostomus, lyke as in Hosting, we know how thankfull it is, how great plentie of victualles, sooner we haue, to be refreshed with freshe meates and drinckes.

Now good Reader, how captiuously this wranglare of Scripture trauellet in this mater, consider with thy self. I know wel ynough, what he braggeth of some of the Ancients, that abuse this place of Melchisedec. But let no suffrage of antiquitie draw vs from the commentarie of the Spirit of God, who in a mater of so great weight, wold not haue pretermitted the oblation of Melchisedec, if it could haue serued anywise to the purpose.

Hereby, Sire, ye may vnderstand sufficiently, that to be a prest, after the ordour of Melchisedec, is not to offer vp bread and wyne, as ye falsly alledge Melchisedec to haue done, but this to be referred to the stabilitie of Christes presthead, and eternitie of the same, as I haue declared at large, so that we may collect the dout of James, to be moste reasonable, douting. " Gif he maid oblation

" of bread and wyne, for vther wayis (As he say-

" eth) your argument can haue na apperance.

We shal obserue in lyke maner, the vauitie of your answer to his dout, assuring hi moste vntruely that the Scripture

" speikis it sa plaine that it leifis no place to Du-

" bitation. And where as it is appointed to you to bring furth the wordes of the Scriptures, ye, as altogether vnmindfull of the purpose that ye haue in hand, passeth your way, and bringest in a similitude, hauing nothing to do with the mater.

Firste ye should haue brought the wordes of the Text, and

In the mysteries of god we ought not to inquire further nor the Spirit of God hee renewed.

The Confutation of the Abbote

Consider
here, Sa-
son, Da-
uid, and
Salomō
whiche
were fi-
gures of
Christe.

1. Kin. 11

Christ re-
freshed
the peo-
ple in
the wil-
dernes.

by them prouen, that Melchisedec offered bread and wyne to God, which is declared to be fals and vntrew, and then pcreuenture your simplicitude of the tree, in a shining and bright Sonne, casting his vmbres according to the multitude of the brenches, might haue had some probabilitie: by the which similitude, ye go about to proue that euerie thing in the olde Testament is a figure of some what in the new, which I am assured thou can not iustifie vniuersally, no not in the thinges that be verie figures in euerie point. For howsoeuer, euerie leaf of the tree hath the shaddow, correspondēt vnto it, yet I am assured there be many things in the figures of the olde Testament, which can not be attributed, nor in any condition conuene to the veritie, the truth, and the body in the new, without a great Sac- ledge. Samson is the figure of our Saniour, we read that he played the harlote: shal we verifie this of our Saniour? David lykewise, being the figure of Christe, wes an adul- terate, and to the crime of Adulterie, ioyned slaughter. Shal we affirme this of the body, which is Christe? Salo- mon wes the moste liuely figure of all, and yet he wes ca- ried away a whoring after fals Gods and Idoles, at the appetite of his wives. wil ye find any thing correspondent to this in our maister? God forbidde, we so think, or that any such thought enter into our hartes. So ye see mani- festly, that of all thing is found in the figure, we oght not to seek the lyke in the veritie, as we shal shew in the Dash- all Lambe shortly.

we read plainly in the Text, that Melchisedec brought furth bread and wyne, and that to conforthe Abraham and his Armie, as before we haue said. In deid we may finde not vnylike to this in Christe, that at sundrie tymes in the wildernes, he fed the people, that followed vpon him, they being destitute of sustentation, and wearied of the iorney: yea, and in the latter Supper, he gaue bread and wyne to his Disciples. And yet I will go further with you, that in the Lordes Table, we offer vp bread and wyne, to be sanctified of the Lorde, and that it may be made a Sacra- ment by him. These thinges as I will not deny, so they may somewhat conuene. But that he made oblation of bread and wyne vnto his Father, in any such condition as ye pretende, as Melchisedec made none at all, so his doing can not serue you, to proue your intent, yea, and when

when all should be granted to you, what strength I pray
you, is in an allegorie, to set vp any doctrine, and make
it of authoritie; none at all. But seeing the Spirit of God
passeth by this with silence, we may iudge it altogether
strainge from the purpose. If this sobriety were in this
doctor, he should not thole him self to be thus caried away
God send you his holy Spirit, to lighten your hart, and
oppe your eyes, that ye may see, and purge your smelling
that ye may smell oute Gods treath, and embrace the
same. Let vs come to the exemple.

“Thair is na dout (sayeth he) but the Pascall
“Lambe was a figure of the Sacrifice of the
“croce. Nottheles, that figure was correspondēt
“in all partes, to it, that was done in the latter
“Supper. For quhy we reid, that the Lambe
“was offered in Sacrifice of the Hebrews,
“in recordation of the benefite, the quhilk the
“people of Israel was deliuered fra the serui-
“tude of Pharo: and bringing out of Egypt, bot
“the Sacrifice of the croce was not in re-
“cordation of ony benefite, bot it was the self
“benefite, the same self liberation fra sinne, the
“same self Redemption fra the captiuitie of the
“Devill. Quhairfore it was necessare that be
“the immolation of the Pascall Lambe, and v-
“ther immolation besydes it done on the croice,
“ould be signified, the quhilk in the latter sup-
“per was done, than man we conclude cōforme
“to the Scriptures, that lyke as the Sacrifice
“of the Pascall Lambe was a cōmemoration
“of benefite and gudeness of Almightie God,
“toward the people of Israell, quhair thay
“deliuered fra the seruitude and tyranny of
“Pharo, euin sa is the Sacrifice of the Lordes

The Confutation of the Abbote

" body in the latter Supper called the masse, a
 " perpetuall commemoration and remembrance
 " of the gret gudnes of Almightie God, quhair
 " he Delivered the hail world fra the tyranny
 " and seruitude of the Deuill, be the Sacrifice of
 " the croce, sa the Sacrifice of the croce and the
 " Sacrifice of the masse in all partes are corres-
 " pondent to the figure and Sacrifice, of the
 " Paschall Lambe.

Now will I call vpon the heauen and the earth, to beare
 recorde to it that shalbe now tossed betwix me and this Au-
 thor, and how substancially he proceedeth in the probatio,
 to proue by the Pasouer two Sacrifices: one in the latter
 Supper, an other of the croce. Your conclusion is plaine,
 that by the immolation of the Paschall Lambe, an other
 immolation besydes it wes done vpon the croce shoulde
 be signified, the which (say ye) wes done in the latter Sup-
 per. And so will ye of a Sacrifice in figure, make two
 to start furth. Either must ye say that, in that, the Pasouer
 Lambe wes Sacrificed, it wes a figure of the immolation
 of our Saviour vpon the croce, or then it wes a figure of
 that oblation that wes made (as ye pretend) in the Sup-
 per, take your chose, ye shall neuer conclude of it, two im-
 molations, as ye fondly trauel to proue.

The pa-
 shal labe
 and the
 Lordes
 Supper
 do not
 aggre in
 all poin-
 tes, for in
 the Lor-
 des Sup-
 per, wes
 no blood
 shedding

To it of the Supper, I can nowise aggre, for then the
 veritie shall not corresponde to the figure. In the Supper
 there wes no shedding of blood, as wes in the immolatio
 of the Lambe, which is the principall point belonging to
 the nature of a Sacrifice, but ye will answer, that the Labe
 wes offered in recordation of their deliuerance. I answer,
 that is verie fals, for it wes principally to serue to the fi-
 gure of that deliuerance and Sacrifice, whereby all Sa-
 crifices hath their vigure, and by the which we haue, all
 deliuerance, to wit, the Sacrifice of the croce. Ye wil object

" That the Sacrifice of the croce was not a re-
 " cordation of the deliuerance of vs, fra the tyr-
 " anny of Sathan, bot the deliuerance it self.

That, I answer, is lykewise fals, speaking as ye do,
 strictly, for it is onely the instrument, by the which, of

the part of our Saviour, deliuerance and Saluation, are purchased vnto vs, that beleueth in Iesus Christe.

“ Bot it was the Pascall Lambe (wil ye say) that
“ was offered vp in recordatiō of thair Deliuerañce

In that I say it doeth aggre with the Supper of the Lorde, that lyke as in it we are commanded to celebrate the Lordes death, till he come, so were they to haue remembrance of their deliuerance, so that this is not in respect of the offering, which principally is to be referred to the sacrifice of the croice, whereof all Sacrifices were figures: but in consideration of the Lordes Table, which wes to be placed, and succeed in the roume of it, and this to be the verie Germane interpretation of that place, it is moste plaine, by the Apostle Paule. 1. Cor. 5. where he affirmeth Christe to be offered vp our Pasouer, and so exhorteth vs to be mirrie and reioyle, without any mention of Sacrificacion, and offering vp of him, vnder the formes of bread and wyne.

Trew it is, that in euerie ceremonie vnder the Lawe, we haue to consider thre sundrie thinges, the first is, a commemoration of some benefite receaued: as no dout, the Pasouer, in consideration that it wes a Sacrament, broght them in mynde of their deliuerance out of Egypt. Secondly, we haue to reccare it as an vmbre or figure of Christe what we Iesus, as the offering vp of the Lambe, the spilling of haue to the blood of him, wes a figure of the Redemption of man, considered by the blood and passion of our Saviour. Thridly, it serueth for a document of good lyfe, holynes, and so furth. As the Apostle concludeth in the place before recyted, let vs reioyle in all puritie, and veritie. The same shall we obserue in the first fructes, and the rest of the Sacrifices vnder the Law: but to eshew all cauillatiō of such Sophisters, as go about to deceane, we haue to obserue euerie point, to examine it that is proper to a Sacrament, and it that belongeth to a Sacrifice, and so to distinguish them skilfully, as in the exemple of the Pasche Lambe, which in consideration of the offering and immolation, onely apperteaneth to the Sacrifice of the croice, as I haue said.

Now will I trauell to shew the aggrement and similitude of the Pasouer, with the Supper of the Lorde, yea, and wherein they do dislagre, as in no figure can be found

The Confutation of the Abbote

the perfect image of the veritie, agreeing in all pointes with it that is correspondent, howsoever ye thole your self to be deceaved, and goeth about to deceave others. This is first to be obserued, in the institution of the holy Supper, that euen as immediatly, after the eating of the Pasouer, the holy communion wes instituted by our maister and Sauour Christ: so doeth he obserue the same ordour that Moyses rehearseth to be kept, and wes appointed by the eternal our God, in the eating of the Sacramēt of the Pasouer: for that same night that the Lorde had decreed to slay the first borne of Egypt, and to deliuer his owen people, by the hand of the Angell, he ordeined the Sacrament of the Pasouer, to be a testimonie and monument of that wonderfull deliuerance, euen immediatly after to be perfected. The deliuerance of the people ensowed a lytle space after: the memorie whereof euerie yeare, by this Sacrament wes renewed at the commandement of God.

Why our Lord Iesus, in steade of the pasouer lab ordeined bread & wyne.

In the same maner our Sauour, that self same night that he wes to be betrayed, and in the which, he wes to beat doune that most cruel Pharisee, and his whole power, together with his first borne Sonne, Death, Hel, to perfect the thinges that were prefigurate by the Pasch Lambe, he institute the holy Supper, to be a perpetuall monument of that unspeakable benefite, he wes to obteane vnto vs, and in place of a Lambe, and the blood of it, the Symboles of the Pasouer, he appointed the signes of bread and wyne, elements, as moste seruing to the refection, nourishment, feeding, and confort of mans body, and lyke wise commonly moste parable and easy to be obtained, so most proper to bind vp and confirme frenship and amitie. Celsius Rhodiginus teacheth this to haue bene moste solemne and familiare to the Lacedemonians, by the breaking of bread, to receaue in amitie, such as they embraced in consideracie and league. Aristotle in the. 8. booke of his Morals, declareth the nature of amitie, to be such, that as by mutuall leuing together, resorting at table together, it is reteined, so by long silence and absence it is dissolued, as the greik Proverb there recyted by Aristotle, and Athenus in his fyft booke, doeth evidently proue. In these signes, our maister and Sauour instituteth his holy Supper which wes to remane, and practised to his returning, to assure vs hereby of his presēce, howsoever he is, touching

his

his bodylie presence, absent, and to ratifie and establishe
that amitie, league, and societie, the Eternall God recea-
ned vs in, and that in the blood of his deare Sonne.
Touching the tyme, this we may obserue, that as the wis-
dome of our God determineth all thinges, and appointeth
in the moste due and conuenient tyme: So this hour of
his Supper, to haue serued moste properly to that holy
action, by him then practised. we obserue most diligently
and kepe in mynde moste faithfully, not onely the factes,
but the wordes of them that we see in the tranell and bat-
tall of death, thereby as it were, calling to mynde the me-
morie of him who is departed: these thinges as moste
notable, we iudge moste worthy of register, the trewth of
them and maiestie being sealed by the verie death.
The hour of his death then approaching, and at hand, (and
in the which, not onely the Lambe of the Pasouer, but all
the rest of the Sacrifices appointed in blood, were to re-
ceiue their perfection and end, and so to haue no further
place, the tyme can not be, but moste proper, the ceremo-
nies of the Lawe being in no point by him neglected, the
figures fully performed, and the presence of his body to be
immediatly after to them denyed. wherefore, not with-
out cause he changed the signes, whereby the thinges
to come, were foreshewn, in such signes as should de-
claire those thinges to be performed already. So then fol-
lowed, the deliuerance by the death of Christ, the memorie
whereof, is celebrated by the frequentation of the Lordes
Supper, to the which ble it was appointed. For he com-
manded, take ye, eat ye, this is my body, do this in remem-
brance of me, the which commandement (as I haue tea-
ched) can of no better reason be separate from this Sacra-
ment, & adioyned to any sond Sacrifice, nor the promes,
by the which, is plainly declared the cause of the institu-
tion, when he sayeth, this is my body, which is giuen for
you: and this is my blood, and so forth. For how I praye
you can these wordes, that be here interiected (giuen for
you, and shed for you) how can they (I say) be separate
from the action preceeding, and from the commandement,
that is after giuen? Or how can the commandement be
drawen from the whole action preceeding? That can be
no more, nor the members from the body. So they per-
uert the holy ordinance of our Saviour, that separateth

The Confutation of the Abbote

the commandement from the promes, or yet the promes, or any parte of it from the action.

Now that the Pasouer was lyke wise a similitude and a figure of Christes death, may easylie be declared by sundrie thinges, which nowise can apperteane to the communion. First in the Sacrifice of the pasouer, the Lambe was slaine, which can nowise aggre with the Supper, in the which, there is no slaughter nor boucherie, but ye wil here insist and reppne, alledgeing by this, that it is a Sacrifice. To this I haue answered you, that there is no vn bloody Sacrifice, by the plaine wordes of the Apostle. For ye teach plainly, that your masse is not onely a Sacrifice of thanks geuing, but of expiation of sinnes. which can not stand, without spilling of blood. The Lambe was slaine, the blood of him spilt, and that foresignified the death and cruell intreatment of Iesus Christe, who was to be offered vp in a bloody maner vpo the croice, and this can nowise aggre with the Supper, nor yet your fond oblation made in it, as ye imagine: for as witnesseth Dauid, our Pasouer is offered vp, Christe. Lyke as the Supper doeth liuely testifie and represent, so by the immolation of the Lambe, as by the figure, was foreshew'd to the fathers, the offering vp of the Saniour of the world: yea, and declared that he was the Lambe of God, that taketh awaye the sinnes of the world, of whom there was no bone broken: yea, and of whole maturation I say as fore prophecieth, vnder the image and figure of the Lambe and the shepe: **Isay. 53.** to the which alludeth the historie of the oblation of Isaac. **Gen. 22.** By the which testimonies and figures, was plainly and evidently declared to the Fathers that, which the Baptist declared in few wordes, calling him the Lambe of God, & the taker away of the sinnes of the world. These things then, now fulfilled, euen according as they were adumbrat in the Law, and forespoken by the Prophetes, there is no other oblation nor emulsi of blood for sine, for synce the way that he hath prepared for vs, is freshe by his blood, which is the blood of the new testamēt, whereby he testifieth that we haue not to esteeme this reconciliation made by him, and in the which we are receaued in his blood, to idure for a season, but the strength of it, to be Eternall and permanent. What haue we to do then, as it were, to gaine for a new Christe, and to luke continually for others Sacrifices and Lawes, such as no godly harte can susteane?

The Sacrament of the pasoner conteyned a Sacrifice, and a banked, the one to forewarne of that eternal Sacrifice of the Croce, whiche was ones perfyred and neuer reiterated, the other to instruct of the Lordes Table. The Sacrifice being offered and perfected reflecteth to vse the counsel of the Apostle, and so to offer vs to the banked of the Lordes table, where we are made partcipant of his body and blood. For the Apostle sayeth not since our Pascheur Christ is offered vp, let vs Sacrifice him a new, but let vs make merry offering, and representing vs to his Holy Table in all sinceritie, and veritie to be made one with him.

1. Cor. 5

Besides this the sprinkling of the Lambes blode, which was a manner of Sacrifice declared plainly the waith of the Father to be appeased, and the people reconciled, which properlie apperteaneth to the Sacrifice of the croce, be witness wherof we are restored to the fauour of God.

The conformity of the paschal Lamb with the Sacrifice to the croce and the holy communion.

The eating of the Lambe apperteaneth most properlie to the Supper, for thereby is witnessed, that we be al participant of that Sacrifice, by the which reconciliation was made and saluation procured and purchased, to so many (I say) as worthelie cateth of that Banked. The mysterie of the tyne, which was commanded to be after the going down of the Sonne, agreeth most properlie with the Sacrifice of the croce, representing & declaring that in the latter dayes the fulnes and plenitude of tyme being come, then should the Sonne of God be offered vp. That how soeuer our Saviour practised & did institute this holy action after down passing of the Sonne being drawen so to do, by a certaine necessitie as I haue declared, yet was it not to leif a perpetuall rule and bynd vs straitlie to that tyme: But by his owne wordes he hath set vs at libertie, as well touching the frequent vsing as touching the tyme.

1. Cor. 11

The pasoner was eaten but ones in the year, and at a statute day and tyme, but our maister sayeth, do this as oft as ye do it, in remembrance of me. Setting vs in freedom to vse his supper, as oft as we please. And at what tyme we Iudge moste convenient.

Be the agreance and dissimilitude of the pasoner with the Supper of Iesus Christe, it may now evidently appear what apperteaneth to the supper properlie and what is to be referred to the Sacrifice of the Croce, yea, & how fondlie ye are abused in application hereof to youre sonne

The Confutation of the Abbote

Sacrifice, let vs retorne to our maister Doctor, where he playeth the Sophistre in dede and hyngeth A warrand now by a small grip.

Attoure it is sure (sayeth he) that Iesus Christ our sauour come to fulfyll the law, & not break it, it wes cōmanded be the law, to make oblation of y Pascale Lambe afore it wes eaten, so wes it necessare, that our Saniour hade firste maid oblation of his bodye afore he gaue the same to be eaten, to the effect that the veritie could corresponde to the figure. Duherefore we ar cōpelled to affirme that our Saniours maid oblation of his body in the latter Supper afore he gaue the same to be eaten, or els the veritie was not correspondent to the figure. Dubilk is against all veritie, and this may ze clearlye perceane that the Paschal Lambe, was not only a figure of the sacrifice of the Croice, but a mere expresse figure of the sacrifice of the masse as is sufficientlie prouen.

Discon-
red craft
is a hen-
derance
to the
cause in
fame of
the poli-
tick
practiser

Trewly Brother since thou hast no other refuge, but to cleane to a certaine circumstance of tyme, I euen piete the & repent me verily fore vndoutedlie that thou shouldst mell with the defence of so desperate & wicked cause. And here as euer thou did in all thy lyfe, thou playest the sophister moste craftilte, if thou couldst haue couered thy craft but thou knowest craft, when it is oppenned up and perceaned to hate a hindrence it is to the same and opinion of a man.

Trew it is that thou proponest our Saniour to haue come to performe ad not to break the Law, but that thou affirmest the Lambe to haue bene offred afore it wes eaten, that thou pronest not, nether yet art thou able to proue by the institution of God, or by the playne wordes of the Text, that any commandement wes geuen to the people to offre the Lambe to God before it wes slayne, or before it wes eaten, commandement wes geuen that they should

Should take it, keep it, say it, sprinkle the blood of it, roast it, eat it, and so forth. But of offering of it, shall thou find no commandment. I wil not denye, but that the pasouer pyghelie done with all circumstances according to Gods commandment may be called a Sacrifice, but I absolutly denye that it was commanded to be offered before it was commanded to be eaten, so that the offering signified a Sacrifice as thou alledgest, and the eaten one other, and so seeing thou leavest that unprouen, whereupon thy vnfa- nerie Sacrifice dependeth, confidre with thy self how vn- faithfull a Patron art thou to the miserable Masse.

But if I should grant that which thou art neuer able to proue, to wit, that the Lambe was offered before it was eaten, what wilt thou conclude that there was two Sa- crifices; or the figures of two Sacrifices? that I denye, for what soeuer was done with the Lambe, or to the Lambe, before the eating, was done in respect of the eating and to the end, it should be eaten of the people, so that if the eating had bene omitted al that preceded had bene vnprofitable, and so the whole action of the pasouer, was but a sacrifice, (if thou so wilt haue it termed) and the figure of a sacrifice, to wit, of Christes body ones offered vpon the Croce, whose fleshe and blood by his death, are become the verrie nu- rishment of our Soules, according to his owen promes, saying and the bread that I shall geue you, it is my fleshe, which I shall geue for the lyfe of the world.

Playe thou thy self, with thy mearie conceit, dreaming that he firste offered his bodye, and then he gaue it to be eaten. We are assured, he did offer it vpon the Croce, by which onely oblation we haue obteyned lyfe. Search then what thou leyst in thy Sacrifice of the masse, lyfe shall thou not fynd in it, for that floweth frome Christes death only,

but maister Doctor, if a mā should demaend by which wor- des is this your Sacrifice of the masse instituted, if ye an- swer by these, this is my body. &c. Then ye grant that there was no thing offered before they wordes were pro- nounced.

Then if some mā should demaend, were the Apostles obedi- ent to Christes commandment or not. It wil be harde to say to say that they repined in that cause, but plaine it is, that the bread being broken, Christ said take ye, eat ye, and after subynned the other wordes: then it appeareth, that

No com- mende- ment to offer the Lambe.

The Ab- bot is an vnfaith- full pa- tron to the misera- ble masse

Note.

Ihon. 6.

Lyfe flow- eth to man of the croce of Christ

The confutation of the Abbote

some of the Apostles were busye with the bread, before the whole wordes were pronounced. And so wolde some captiuing man, and that not without some iuste cause, seeing ye deale with the matter so captiuilie, say, that if his body was not eaten, yet it was in eating before it was offered, thus ye may espy, that we can trouble yow if we list, for our conjecture hes more probabilitie, nor hes your bolde affirmation. Christes body was offered before it was eaten, because the pasche was offered before it was eaten.

What is
worthy
of obser-
uation in
the circu-
stance of
tyme in
one and
the other

But suche anxious and to curious obseruation of every moment of tyme, will not serue to establishe and set vp a new doctryne, wicked and impius, it that is worthy obseruation of the tyme, is this in the one and the other, that the Lorde our God, being of mynde to deliuer his people out of Egypt, and to let them go at libertie, he instituted the Pasche, whiche should be vnto them as a figure and a monument of there freedom and manumission to all generations in the ages to come. and that they should be the more diligent in obseruation of his ordinance at that same tyme there was no lytle danger appearing to Egypt, and they not as yet deliuered, he commanded them to do this, for we be more moued & affected with those thinges that we be reached in the myddell of a great trouble, and calamitie, nor with those that be reported vnto vs in al quietnes and securitie, for as sollicitude and fear maketh a man more attentiu, war, and able to conceaue, so do they make a man more thankfull and myndful of the benefite receaued.

Lykewise we observe that our mister & saviour Christ that same nyght he was betrayed, the displeasour and melancholie hauing occupied the hertes of his Apostles then did he institute his holy supper, whereby they should be admonished of there instant deliuerance that was to follow at hande.

The Easter
Lambe
was only
a sacrifice
of grati-
tation.

Yet since ye vize the figure, and preisth so earnestlie at the tyme, I praye yow answer to me if any preist was disquieted, called vpon, appointed for the immolation of the Easter Lambe, ye knowe I truste the contrarie, it was commanded to be eaten, in every house shalpe be the maister of the house, without any Ceremonie, or circumstance commanded in otheres sacrifices, as of preist altare, and so forth, whereby it appeareth euidentlie that it was onely rekined to be a Gratiatorie sacrifice, and of the

the kynd of suche as were called meat offerings, & no suche as ye meane, and this we will not denye to conueine most properlie to the Communion as hath bene cleaerlye declared.

Now then a lytle with you. where of proccadeth this your Baptistical Sacristhead, by the whiche ye claime Authority to offere vp the Lambe of God, since ye see no prest called vpon here in the figure, but the maister of the house in this to haue the charge. Now apply the figure to the veritie, and ye shall perceaue how great a vanitie it is to seik the congruence, aggrement, and similitude of the one with the other in al poyntes, for if that should haue place, neede shall I seik one other argument, but the figure to euer thy whole purpose, as thou alledgest, the Sonne of God should be first offered and sacrificed according to the figure, then shall it follow, that he wes firste slayne, lyne eaten, yea, and after he wes eaten, slayne againe, as we knowe Christe Iesus to haue dead vpon the Cricoe, after his holy Supper. These are the great absurditeis following vpon the figures.

answers
to this
Baptist.

Forther to inquire of the tyme, it is vaine and curius, yea, and foolish to lead any probation thereby, to establish any thing any wayes downsum, let be it that is manifestly wicked. Here James is moued seing this diuine bying all his probations out of the figures of the olde Testament, to vtter his Judgement, and think that

Of circumstances
can be led
no solide
probation

the figures of the auld Testament are nocht sufficient confirmation of the maters of faith, concerning the new Testament. As in verie deede is allegoreis, how soeuer the Ancients delvted in them, are but weak pbaries & not mekle to be leaned vnto: In some places being vled modestlie, they may be receaued in doctrine of admonition.

But to this, this Doctor boldly pronounceth.
“ye think (sayis he) all vray because your hart
“is against the Scripture, dois not our Sau-
“our confirme his burying tyll indure thre dayes,
“is, and thre nyghtis, be the figure of Jonas?
“Dois nocht Peter proue Baptisme necessarie

of circumstances
can be led
no solide
probation

of circumstances
can be led
no solide
probation

of circumstances
can be led
no solide
probation

of circumstances
can be led
no solide
probation

of circumstances
can be led
no solide
probation

of circumstances
can be led
no solide
probation

The Confutation of the Abbote

" be the figure of the Arke of Noe, affirminge
 " all thaim tyll haue perished that wet withoute
 " it, Lyke wise Paule callis to remembrance the
 " two Sonnes of Abraham, to haue signified
 " the two Testamentis, thus may we perceave
 " the speciall matters of our faith, conteined in
 " the new Testament to be confirmed by the figu-
 " res of the old Testament.

Archa
 Noe
 Baptis-
 mus

To proue his intent, this glorious Dunne adduces three
 examples out of sundre places of the new Testament, euen
 as these places were cyted out of the old Testament, as
 solide probations. When as they are adduced onely to il-
 lustrate the matter, which is already declared to be true
 for: or then that which is already prouen by strong ar-
 guments: Last to shew that they haue some figure, or si-
 militude in the old Testament. we knowe that our Sa-
 uiour, to whome, and to his holy spirit, it appertenech to
 expone, and declare the conformitie of the figures, with the
 matter represented by them, and not to euery one to take
 upon him to deuise and ymagine al thing according to his
 owne fantasie: our Saviour (I say againe) being monor-
 titled by the Jewes, continually calling for signes, to
 shewe his wonderous workes, according to there ingyne,
 he thus disdainfully reiecteth them, and pronounceth them
 unworthy of the thinges they called for most earnestlie, and
 what he saith of schisme, and sayeth they shall haue no
 other signe, but the signe of Jonas, who was three dayes,
 and thre nyghtes in the whales bellie, not hereby labouring
 or intending to proue his Baptisall anywise, but rather to
 mocke and wrape them up in a great obstinacie and blynde-
 nesse.

The
 Arke
 of
 Noe
 Baptis-
 mus

The Arke

serued
 not for a
 probation
 of Bap-
 tisme but
 only the-
 with to
 thing
 to be in
 It that is adduced by Peter of the Arke of Noe, is not
 to serue for one probation of his purpose, but to declare
 that he is not altogether destitute of some thing in the old
 Testament, and agreeing to his matter. And to pro-
 secute the conformitie of the figurat thinges with the figu-
 res, what haue we correspondent in Baptisme, to make
 sailles & other thinges most pperlie apperteyninge to the
 Arke, if this should be vrged, as thou most instantlie
 requirest, then in Baptisme, we pull vp sailles, & haue all
 other

other thinges agreeing with the Ark; preane your owne
vanitie. God forbid, we shall so entreat the Scriptures of
God; that the German treweh and veritie of the matters
relected, we shall cleane vnto incertane Allegories, ha-
ving no pith nor strength to conuince, but rather with va-
riety of matter deltee; as may moſte euidentlie appeare be
the example of Daule, who hauing prouen his intent by
strong arguments and interiected certane exhortations
to moue the Galathians, for decoring and enuoyng the
matter addeth this allegorie or figure, whiche in it ſelfe is
no ſolide probation, but now is not to be reiecte the ma-
ter being ſufficientlie prouen.

Origenes in deid, and a great numbꝛe with him are
moued, yea, caried away after Allegories, by this example
of the Apoſtle: thꝛawing and wreſting the Scripture ſe-
the owne proper ſenſe and vnderſtanding: curious & vaine
men delving more in ſubtile ſpeculations and diuiſes of
there owne heres, nor in ſolide doctryne and treuth, and
the naturall interpretation of the Scripture. And of this
no doubt hath proceeded the great ignorance and contempe
of the Scriptures, the prophanation whereof God hath
moſte juſtly auenged, in this that we ſee the verrie pro-
per intelligence of them ouerſet & oppreſſed with baſtarde
gloſſes, and ſonde allegories. If we will proſe in the in-
telligence of the ſcriptures, Let vs cleane to the Germane
ſenſe of the Text, embrace it, and ſit by it. As to diuiſed ex-
poſitions aliene fra the matter, what colour or clok ſo eſ-
they ſhall haue, let vs not ouerly reiect them boldlie, but
iudge them unworthy to be had. And this is the mynde of
Chryſoſtome upon the forenamed place of Daule.

Now paſſe thy way with the vaine Allegories and de-
taine James or ſuche others that knoweth not the pith of
them: for we are (God be prayſed) other wayes inſtruc-
ted, nor to receane them to eſtabliſhe any doctryne, other
wayes doubtſome, ether yet to ſee the conformitie of the fi-
gure with the thing figurat in all poyntes. For figures
we haue to iudge to be as parables, in the whiche the
ſcope, and the ſyne being obſerued with the ſubſtanciall
poyntes ſeruing to the purpoſe, we haue not curioſitie and
curioſitie to inſiſt in al others thiges that be rehearſed: as
is plaine to any man that is but indifferentlie verſed in
the Scriptures. And to end this long diſputatione in one

teſtament
agreeing
with it in
ſome con-
ſiderati-
on.

when al-
legories
hath pla-
ce.

God as-
uen ge-
the pro-
phanati-
on of his
ſcripture
by baſta-
rd gloſſes
and ſonde
Allego-
ries.

In figu-
res and
parables
the ſub-
ſtanciall
poyntes
being ob-
ſerued co-
formitie
in al thin-
gs is not

The Confutation of the Abbotte

co be fit-
red.
The Ab-
bot brig-
the figure
at al will
appeare
to sauour
the here-
sie of such
as deny-
ed Christ
to haue
bene cru-
cified but
Symon
Cyrene-
us suppo-
ned for
him.

woorde, Isaac wes the figure of our Sauour: his immola-
tion, the type of the Croce of our Sauour, and this is the
moste lynchie figure, I darre say, that we can fynd through-
out all the Scriptures. Yet do they not in all aggree, for we
know that Isaac, wes not offred, but a Ram was taken
offred for him. If your argument should haue place here
then should we say, that our Sauour wes not offred vp,
but as some haue said Symon Cyrenens taken and Cru-
cified for him: tak heed, that ye be not suspected of the sa-
me deuillish and impius opinion.

Now haue we perused the partes of your booke, in the
which ye go about to proue & establishe your purpose by
testimony of Scripture. Your arguments hath bene recey-
ued faithfullie and so pithilie refelled, that I trust any man
of sobrietie should be satisfide, yea, and what so euer thou
braggest, ether of thy Judgement in the naturall inter-
pretation of the places adduced by thee ether yet of dectri-
tine, in the proper application of them (and how vanelie
thow this takest vpon the) to the purpose and matter: how
aplie and conuenientlie thow so doest I take it to be ma-
nifest.

The Ab-
botes ar-
guments
drawen
furth of
the Scri-
ptures
refelled.

But here allace, James yealdereth and casteth all fro him
so stricken down by one allegorie, that he granteth him be-
terlie vainequest, & almost cryeth Gods mercy. Ye lacked
I truste (brother James) a faithfull armour bearer to
haue serued you of wappinnes, but what analetch it to put
good wappinnes of defence, or yet of inuasion in the han-
des of him that can not handle nor vse them in tyme, and
place. Dauid wes more expedite, able, and ready with his
sing staf, to go feght against Goliath, nor he wes inarmed
on all partes with the fynest harnes, the King had, on the
one part, beig encouraged be the ryghtuousnes and equitie
of the cause, and on the other, feat of his person and wel
acquaint with his wappinnes.

It is ea-
sy to vain-
ques him
that ma-
keth no
defence.

Now James granteth hi self sufficiēcie perswaded with
the conference of Scriptures, and thinketh them feat and
proper to the purpose, and onely is desyrus by what other
wayes and meanes this diuine is able to persuade that
our Sauour instituted the sacrifice of the masse in the laste
Supper, the Doctor answereth. That he wyl perswade
the same by the vniuersall Doctryne interpre-
tation

"ration and consent of the auld Ancient fatheris
 "Interpretouris of the Scriptures of almy-
 "chtie God, baith the Greikes and the Latinis-
 "tes, together with the Deliberatio of the maist
 "Ancient and notable Counsaies. Quhilk euer
 "hes bene sen the faith began.

This is fairlie and largelie promeist, and howe rashe-
 lie interpreted shalbe efter knowē, but here I pray thee in-
 different reader consider the craft of this sportar in exor-
 nyng and decking vp them, quhose authorities he is efter
 to abuse, not but I will grant a great part of the fathers,
 and some of the conciles to be worthy of prayse, and admi-
 ration. But I pray thee note the ambition of the mā, who
 wil seme to haue al for him, I truste to obtene the same in
 this part, that I haue already in the matters preceeding,
 that is to pull fra him the authoritie of the Fathers, and
 the determinations of Councils, suche as be of most es-
 timation and faith: And then will he know the strength of
 the reid of Egypt, he leaneth vnto.

The Abs-
 bote lea-
 neth to
 the reid
 of Egypt

But here is casten in be James a questio, if he thinketh
 that the interpretation and doctrine of the ould wyters
 concerning the mysterijs of the Supper of the Lord, is suf-
 ficient to persuaue the Sacrifice of the masse: to this it is
 answered, treuly (sayeth he) "I am perswaded be
 "vincible reasons, quhilk ar agreeable with pe-
 "scripturs of almychtie God, that ye auld writ-
 "tars speciallie thay quha wes disciples to the A-
 "postles had the trew mynde and vnderstan-
 "ding of y mysterijs of ye scripture, speciallie of
 "the wordis of the latter Supper. Quhareby
 "thay vnderstand the Sacrifice of the Masse.

These thinges glorious Doctor be persuasively spoken
 but they be not arguments of suche strength, as be vn-
 vincible, but shalbe ouer throwen. well James is desy-
 ring to here the reasons. "Then (sayeth he) ye sall
 "consider that efter the ascension of our Sa-
 "mour, the Spirit of veritie, entred in the har-

The Confutation of the Abbot

“tes of the Apostles, geuing thaim full instruc-
“tione of all places of Scripture, quhare oure
“Saviour hes spoken in Parables, and all v-
“ther mysteriis of the Scriptures, concerning
“our faith, and trew vnderstanding of the sam.
“Now man ze vnderstād þ lyke as the Spirite
“of veritie gaue instructiōe to the Apostles of
“all the mysteriis of the Scriptures, swa did
“the Apostles geue instruction to thair Discip-
“les of all mysteriis of the Scriptures necessar
“to be knawin for a Christiane mānis saluatiōe
“quha wer the Primitiue Kirk (as I wald say)
“beginnares of the faithfull Congregation im-
“mediatlie nirt to the Apostles. Quharefor quhē
“soeuer question is for the vnderstanding of the
“mysteriis of the Scriptures, and speciallie the
“Sacramentis and ryght vse of thaim, quhilk
“but dout ar the maist profound mysteriis in al
“þ Scriptures, it is ane assured way tyll haue re-
“course to the auld Ancien wyttares speciallie
“thay quha wes Disciples to the Apostles and
“Martyres, for the faith of Jesus Christ, to ha-
“ue trew instructiōe baith of the Sacramen-
“tes, and of the ryght vse of thaim as the Kirk of
“God hes euer taught us be the perpetuall suc-
“cession of tyme sen the tyme of the Apostles to
“thir our dayis, conforme to the Doctryne & in-
“terpretation of the Scripture maid be thaim.
“Quha wer Disciples to the Apostles and als
“conforme to the Doctryne and deliberatioun of
“the generall Counsels duely conuenit to quhōe
“it appertenis to tak ordour in al maters Doubt-
“full concerning faith cōforme to the Scripture.

We be reached by the Scriptures in dede that the Apostles wer induced suddenly with the gyftes of the Spirit fro above, which gyftes, I beleue assuredlie wer not Able in them, so that it is out of all questione, that the Apostles wer continually occupied in Predication of the word, in ministratio of the Sacramentes, in planting of Churches euery where, yea, and I will go with yow in that, that they had certane Familiars awaiting vpon them, whom they instructed, as we read of Lucas the familiar of Paule Marcus of Peter, and such others, yea, and I will proceede forther yet with yow, that euen in doubtful & ambiguous matters that falleth in question, I walde gladlie like vpon the workes of them, that hath faithfullie travelled in the action of godlynes, yea, and receaue the determinations of generall Councils, but that with the rule and restriction geuen by yow, conforme to the Scriptures. But that ye will hereby insinuat obliquelie, & quietly meane that all corruption and vanitie whereby the Church of God, hath bene heretofore oppressed these many hundred yeares, the Sacramentes peruered and ryght vs of them adulterated, the worde being buried in all ignorance and proude contempt, and man erected, and sett vp in the place of God, that ye will meane all this to haue proceeded of the Apostles, and consequentlie of the Spirit of God and hereby defend and restore the abominations ouerthrowen by the blood, and labours of many godlie men in this our aige, In this I will answer yow, feling your mynd reache and tend to this, lest that some simple man shall chop here.

I rewe it is, that the Apostles had geuen vnto them the intelligence of the Scriptures and the mysteries thereof, to the admiration of all men that so suddenly ignorant & Idiot men, simple and abiect persones should start vp and not onely speak the praises of God in euery language disertlie, but bouldly withstand the fury and rage of preistes Magistrates, and the whole people, where soeuer they passed: Yet do we obserue this discretion in the Spirit of our God, that some mysteries are kept from them secret & hidde for a certane tyme, as the vocation, and calling of the Gentiles, hidde frome Peter till the Reuelation wes made, & the vision came: Some did esteeme the Ceremonies of the Law needful, which question troubled them so that

The godlie excuse of the Apostles & Ancien fathers.

Some thinges kept bak from the Apostles for a reason, yea, and some imperfection and infirmity in them.

The confutation of the Abbote

Oct. 10.

Act. 15.

Bala. 2.

they were euen diuided. Thridlye, some imperfections find we in them, as when Paule withstādeſth Peter in his face being worthy of reprobation. whereby we are admoniſhed, ad may obſerue the wyſedome of our God, in handling his owen, that howſoeuer he ſhall extolle, and ſett them vp, yet doeth he brydle them ſo, that they continuallye keip in mynd and remembrence them ſelues, to be men, to receaue all of God, and a man left to him ſelf, what he is, and how ready to declyne frome God.

From the lyke ignorance, the Ancient Fathers Abrahā, Jacob, Moyses, Dauid can not be excused: Moyses the beloued of god, how cairful he is i the gouernēt of the people, in instructing them, in laying before them continually the law, the ordināces, and constitutions of God, reducing to there remembrance there wondrous deliuerance, there preservation in Egypt, the great raie of God ouer them in the wyldernes, the merciful cōuenant made with there Fathers and renewed with them selues, so that these peple wer the verie familiar scolers to the Prophete. Yet what became? Scarlie hath the Prophete turned his bak, & vp with God in the montayne, when they fall to a horrible defection, and hayning apostasie frō God, erecteth Idolatrie, yea, and carrieth the hie preste Aaron, brother to Moyses, with them to the same impietie.

What an instrument do we think S. Paule, in the church of God? what trauell taketh he in executiō of the charge laid vpon him? how diligentlie teacheth he the Corinthia-nes, remaning amongst them the space of a year, and one half: But immediatlie efter his departinge, what cor-ruptiō entreth in that church, he cōcealeth it not but plane-ly testifieth in his Epistles to them and cheiflie in the for- mare, where he compleneth of the depzauation of the Lo- des Supper, and of the resurrection besydes many other thinges he scharplie layeth to there charge with other such examples occurreth in Scriptures, which were to long, tedious and not necessarie to prosecute. whereby we may first obserue and note, yea, euen a grosse ignorance to be sumtymes in the chosen and elect of God that be appoy- nted to the ministerie. Secōdly how easalie men are caried away frō the obedience of god, & ryghtuouse & lawfull ob- seruatiō of his ordināces. What necessitie iudge ye to be in your aūmētis alledgeing there fathers, to haue bene the

Disciples of the Apostles, and instructed by them? when we see ostentymies Scollers declynie from the doctryne of there maisters, as we reade planelie of Joas, who during the tyme of Jehoiaada, did it that wes ryghtuoussse and iust in the eyes of the Lorde. But as euer the hie Dreiste wes taken away, how horriblie he declyned and returned to the trace of his wicked fathers, the historie doeth planelie testifie: & ye youtself some tymes I haue hard to haue casten furth the sylthie and pestilēt dung of papistrie to the great confort of many: now how miserably, ye are declyned ad returned to youre vomite, the trouble that ye do moue, doeth lykewyse witnes. So then we haue to receaue lawfull and constant scollers, who being instructed in the treuth remaneth constantly therein: Ambitious, proude and arrogante, and such as can not content them with the simple treuth of Gods worde, and the pueritie of his constitutions and Sacramentes, we haue not to acknowledge for Disciples to the Apostles, nether yet to geue vnto them such authoritie, whereby the gyftes of Gods spirite may be forclosed, or yet any thing receaued prejudicial otherwyse to the ordinances of God.

I am sure the godlie Fathers craueth no forther of the reader, but that he allow, & follow it, that is sett furth by authoritie of Scripture: where they excede the boundes and speaketh of there own head, they geue vs libertie to reiect als frelie as they haue taken rashelie vpon them to wyrt it.

This is the iudgement of all the ould and godlie fathers, and namely Cypriane, who in his 3. Epistle of his secounde book. If in the Sacrifice, which is Christ sayeth he, onely Christ is to be followed, then is it force to vs to here and practeis that, that Christ did, and that he commaunded to be done, since he sayeth in his own Euangel, If ye do the thinges, that I command yow, now cal I yow not seruandes, but freindes: and in dede, we are commanded to here him onely by the father, who hath geuen him to be the Angell of great counsell, and the onely teacher to his church.

The same reule, and moderation is prescribed by Augustine, to all readers of his workes: Beue not thy self to my wyrttinges, as to the Canonial Scriptures: But in

2. Chro.
34.

This sco-
leris wor-
thy of pra-
ise whoo
constantly
remaneth
in the tre-
uth
receaued.

Epist. 3.
Lib. 2.
Mat. 17.
Lia. 7.

In Proeas-
mlo de tris-
nitate.

Sin.

The Confutation of the Abbot

them without all carie beleue, when thou shalt fynd that thou beleuest not, but in these (meanyng of his owen) it that thou wes not assured of, retene it not certanelie until thou haue vnderstand it assuredlie.

Ad Pauli
na Epist.
117.

And in one other place, I wyll not thou follow my authoritie, that because I haue said it, thou shalt think thy self astricted to beleue it. But ether beleue the Cononickall scriptures, if thou seest not, as yet, the thing that is trowe or els to the veritie, teaching inwardlie, and schawing that thou may see it planelie.

Ad Fortu-
nat Epist.
198.

And lykewyle in one other place, we ought not to esteeme or receaue the disputations of euery man, be they neuer so Catholike, and laudable as the Canonical Scriptures, that it shal not be leifull to vs (the reuerence saned, that is due to them) to improue & reiect some thinges in there writings if peruenture we shall fynd that they haue other wayes iudgeid nor the veritie, ether with the help of God vnderstand by vs, or searched out by others, conteyneth, I am this man in other mennes wyttinges and wyll the euery man to vnderstand myne in the same maner.

This re-
ule laid
by the fa-
theres e-
uer to
hold fast
& reteine
the veri-
tie of the
scriptures
ad not to
follow
the iudge-
ment of
any man.

I myght adduce out of this same authour, and otheres of the anciets, if the necessitie should require it, where they lay this reule and moderation, nowyle astricting the reader to follow that, which they haue Judged to be moste consonant to the treuth, but sending them to the scriptures.

1. Cor. 11.
Mat. 19.
Mat. 22.
Mat. 6.

This moderation and reule being layed, I wyll trauel with yow through the feildes of the Doctours, & Councils, which as ye say wel, ought, and should attempte no thing aboue the counsell of God, reueled in his Scriptures but ought to determine all by the precise reule thereof. The Apostles taketh no farther vpon them, I haue receaued of the Lorde, sayeth Paule, that which I haue deliuered to yow: our Sauour in the reformation of Mariage goeth to the Originall institution: being demanded of the cheif commandement, he hath recourse to the lawe: being teinpted by the Sadducces, in the mater of resurreccion, he cyteth not the bookes of the Thalmude, nether yet the conciles and the Comentaries of the Hebrues, but bringeth furth the plane Scripture; and correcting the wicked and pernicious interpretations of such, as had place to his coming without any repugnacie or contradiction, of the scriptures, sayeth, y e know it wes said to the Ancients and I m-
mediatlie

mediatlie he addeth, but I say to you: teaching vs here-
by that bidding faire wel, to the doctryne of men, we ought
to cleane to the sure trew and vndouted sense and mynd of
Scripture. The Anciēts, in that they say well we shoulde
praise & allow them: But we should not be there follow-
ers, but as they wer the followers and Imitators of Je-
sus Christ, no: yet allow them in that which is wicked: & to geue
this is lyke wayes our Iudgement of Councils. be the fa-
theres &

we wyll grant that it apperteyneth to godly and ex-
celled men in the Scriptures of God, to determine accor-
ding to the scriptures vpo al thiges, that be called in doute,
wherein we can admitte no tyrannicall power of any mā,
which being receaued aboue all authoritie of Scripture,
and of the conueyned brothren, the experience teacheth vs,
how prejudiciall it hes bene to the Church of God, where
we haue sene no thing, but the stinking traditiois of a tyrane,
not in equale degre and rank with the ordinances of God,
but placed and authorished aboue them, the puritie of the
worde utterlie quenched, the Sacramentes prophaned &
adulterat, yea, and the goodlie constitutions of ancient con-
ciles by the iniquitie and ambition of a man, affecting and
exercising the Impyre aboue all others, abrogated i the lat-
ter Councils.

Arroure we be sufficientlie taught by the Concile holden
at Carthage, in the tyme of Cypriane, where he wes pre-
sent, what authoritie is to be geuen to them, if they shall
tak vpon them to desyne any thyng of there owen heades,
wes not there the Anabaptisme established, and erected
by a plane Decree. Besydes others thinges that Augu-
stine dissimulerh not, but they did displease him.

Shall we be accused to oppone vs, hauing the authori-
tie of God, to a concile, where al thing is determined ac-
cording to the affection of man. Daphninius a singulare
man withstode and opposed him to the whole Concile
holden at Nice, the moste goodlie Concile, I dar say that
hath bene sen the tyme of the Apostles. To conclude then
we wyll gladlie & wyllinglie admitte ether priuat man or
generall Concile, that desynes vpon the matters of co-
troversie, by the Scriptures: if they do not, we wyl take
the libertie that is purchesed to vs by Iesus Christ, & say
planelie that we wyll not be made seruantes to men ac-
cording to the commandement of S. Paule.

The Confutation of the Abbote

Here allace James as happinmeth commonlie that a man ones fangged in, wyl grant more nor ye wold desyre, condescenderh to more nor is affirmed, or wes required, that the mater shall haue the more weyght and authoritie affirmeth it, of his conscience, ' To be of veritie, & the

" Disciples of the Apostles had the trow vnder-
 " standing of all the mysteries of the Scripture,
 " necessarye to be knowin, for ane Christiane mā-
 " nis saluatiō, speciallie of the profound mysterie
 " of the Supper of the Lorde: Whareof is ga-
 " thered the Sacrifice of the Masse. Wharefor
 " I am desyrus to know the sayings of ye and
 " wyttars, speciallie of thaim & wat Disciples
 " to the Apostles of the Masse, & giue thay mak
 " mention of it in thare workes.

Heretofore some releif had I of yow brother: But now being betumin no les Inimie to this cause, nor the Abbot hi self, here ye must not be offeended (brother James) if I shal renūce forder amitie to you, I trust ye speak not this of your owen head, but as your Tutoure hath instructed you.

The true
vnderstand-
ing of the
scriptures
consisteth
not in
proximi-
tie of time
nor fame-
learitie
with the
apostles

Here I must schew to you where ye chope, to wit, in this that ye do think the trow vnderstanding of the mysteries of the scripture, to consist in proximitie of tyme, or in familiaritie with the Apostles, foreclosing the graces of God, and bynding them to a certane age and tyme, & meaning that the familiaritie of the Apostles might make stedfastnes and constancie.

I wold not any man should think, that I speak this in preiudice of the ancients which I with al my hert reuerence But I wold not that the foreconceaued opinion of there authoritie, should preinge the action of veritie, and that no man shoulde think this to be sufficient to establishe any doctryne to say, the man, who wes the familiare of Paule and this of Ihon the Disciple, sayeth, and so to conclude, it to be allowed as godlie.

I am assured, there be none of there Disciples of that they wer reached by them, wyl establishe any other thing nor the Spirit of God approued in his Scriptures. But we know there complaints, and the forewarnyng of the

of the Apostles. Ihon in his Canonick, they haue passed
furth of vs, but they were not of vs, and S. Paule exhorteth
the ouerscars of Ephesus, to tak head, and be vigilant
for of them selues (sayeth he) shall ryle vp men, speaking
wicked thinges immediatlie after my departing, yea, rauen-
nus wolffes, hauing no pitie on the floke, and so forth.
wherby we may gather that it is not yneough to haue
bene familiare, and familiarlie instructede by the Apo-
stles, no not by Iesus Christ him self, vnles we considre
if they be of there Disciples in dede, which is knownen by
conference of there writings with the doctryne of the A-
postles, if they aggre not, we may wel affirme with Ihon
they passed furth frome them, but they were not of them.

Act. 10.

This mater is so plaine, that it nedeth no further proba-
tion in my iudgement. Now enmeth our author, and dis-
tendeth to the sayinges of the Fathers. which he hath ga-
thered out of there werkes, as he thought they myght serue
to his mater, and first he recytereth Testimony of Ignacius
in his Epistle ad Smirnaeses. "It is not leifull to offre
" no, to mak Sacrifice no, say masse, without
" the Byschops authoritie and consent.

These wordes of this Ancient doctor, ye vnderstande
and cppone of your vnsauorie Sacrifice altogether pro-
phane, which I am sure if he wer a lyne, he should say, he
neuer knew, no, yet ment of any such impietie. The sen-
tence and the mynd of this author may be easilie gathered
for there his cheif ad principall studie is, that discorde may
be auoyded in the assemblies, and conuentions of the peo-
ple: The which cryme, the Apostle Paule layeth scharly
to the charge of the Corinthians. Therefore sayeth he, it
shall not be leifull without any kynde of difference and or-
dour to all and euery one to conueyne the people, to haue
publique assemblies, and there to offre vp Sacrifice, that
is to preache the doctryne of Saluation, to offre vp prayer,
and action of thankes in name of the whole Conuention:
for these exercises, according to the custome of the old testa-
ment, yea & the new ar called sacrifices by the fathers the
Apostles and there disciples and such others, that it shoud
not be leifull to euery man to conueyne the people, with-
out a charge to the practeis of the Lordes Supper called
there planelie *Quarta* that is the Conuention of
them that shall practeis the Lordes Table.

1. Cor. 11.

The confutation of the Abbote

**Trip. hist.
Lib. 38.**

**The pra-
ctice and
ordour of
the pri-
mitue
Churche**

**The sam
ordoure
that is
now v-
sed in re-
formed
Chur-
ches, is
recyted i
Iusti. 2.
Apolo.
to Anto.**

I haue compleyned before of the ignorance of Greke, & Latine tongues, the Ignoracion whereof, no doute, has moued vs a great part of this busines, specialie hauing to do with men that vnderstandeth not the pprietic of them. It is plaine, that Epiphanius vnderstandeth by this maner the publique Conuention of the people to the seruice of God, to here the Preaching, the Prayers made, thankes geuen, and the Lordes Table, and such other godlie exercises, in which the primitive Church did exercise themselves, as we may be reached by Socrates in the Tripartite Historie, recyting the ordour of the Church of Alexandria where the Scripture was rede, expounded, Prayers made, the Communion distributed, and oblation made, that is, a certane gathering for the poore, and Iustinus in his Apologie for the Christians. For as in the old Testamēt the people conuened at certane tymes to offere vp the Sacrifices of Kiddees, Lambes, and suche others, conforme to the commandement made in the law: So now in the new Testament by the Superintendents, Elders, Ministers, the people is conueyned for a certane ordoures cause, and offreth vp, *vinulos labiorum* the Sacrifice of prayse, thankes and Prayers.

Now followeth Clemens, whom this author affirmeth to haue bene S. Peters Disciple, if he wes, I know not, I haue recyted the Iudgemēt of Clemens Alexandrinus of him, damning him planelie, and that out of Eusebius. But I fynd not that the wordes of Clemens can any wayes hurte, which are, "None of the Priestis shal say Masse in his Paroche, nor Baptise, nor do o-
"ny vther thing, without permission of the Bys-
"chope, this saying is the Apostles resauit of the
"Lorde, and gaue tyll vs, and we teache y sam
"and commandis zow to haue and teache to al
"men without reprehensoun.

These wordes may be euen so vnderstand, as the sentence of Ignatius, for all tendeth to a scope; but this writer in dede, because I fynd him full of superstitions, ether is he, by wicked men adulterate, (as we know the Papistes to haue interiected many wicked sentēces in the writings of godlie and Catholique men) or if he writeth of his

of his owen head, I dar bouldly affirme, that he wes no
Scoler of Peter, but as Ihon speaketh, he passed furthe
frome him, but wes not of his, and this is the opinion
of Clemens Alexandrinus, who plainly condemned this
your Clemens Epistles.

1. Ihou.

Followeth " Alexander, quha wes martyzed
" for the faith of Chryste fourtene hundreth 30.
" nyne zeris bypast wyttis on this maner, our
" Lordis Passion is to be rehearst in all So-
" lemnities of the Masse with sick Sacrifice the
" Lorde is delyted and pacifed and wyll forgeue
" gret Sinnes, for among the Sacrifice thare
" can be na thing greater than our Lordis bo-
" dy and blude, thare is na sacrifice better nor
" this, this excellis all others, quhilk man be
" offred to the Lorde, with a pure conscience, &
" resauit with a clene mynde worschyped with
" all men.

In this, thow obseruest two thinges, to wit, the Masse
to be called a Sacrifice for sinne, and lykewise to be wor-
schyped. I trew it is, that this autho: can not be excused
but he hath spoken *ἱερολογία* that is to saye,
somewhat heighlie to extolle the mater. Yet can I not find
here, wherein thow can haue great mater to reioyce: For
the custome appoynted heir, is moste laudable, that in the
Solemnities of Masses (for so comonly the Anciens spea-
keth in plurall noumber) that is, of the peoples Conuen-
tion, the Passion of the Lorde, be recyted with a loude and
intelligible voice: for that Sacrifice is the only sacrifice
whereby the Lord is satisfied, appeased & our sinnes forge-
uen: where we may & shall obserue the name, ether take in
the pper significatiō, apperteyning to the sacrifice of the croce
or els if thow can not be contented with this, it is, *κατα*

The pper
and
naturall
meaning
of Alexan-
der.

ὑποστα that is by a certane maner of speaking abused &
applied to the commemoration of the Lordes bodie bro-
ken vpo the Croce, made in the holy Table, in what ma-
ner we haue obserued this worde to be taken oftentimes
by the ancient Fathers.

The Confutation of the Abbote

But before I procede, first I require the reader, that when soeuer he heareth this worde masse, or masses in the ancient, that he vnderstande it of no such Masse as we haue sene, and this author moste impioullie defendeth, but as I haue expounded it out of Eusebins, & Epiphanius, of the Conventions of the people, which is casalie gathered of this author Alexander.

Debr. 13.

Marke how that there can be no thing so contrarious to thy Masse, in the which there is no recytation of the Passion of our Sauour at all, nor yet of no other action of his, comfortable any wayes to the audience: so that how soeuer the wordes shalbe taken, they can no wayes serue to thy purpose. Now that Alexander speaketh (if he be the author hereof, as many doth not without cause doubt) of pacification and delyting, the author to the Hebrewes, may serue for a Commentarie to it, where he exhorteth to remeber of liberalitie, & wel doing, for with such Sacrifices God is appeased, and this no doubt is the mynde of Alexander how soeuer he speaketh excessiuelie of forgiveness of Sinnes, to stirre vp the herres of the people to deuotion: or referring it to the Sacrifice of the Truce, (whereby we haue remission of sinnes onely) that he speaketh of the excellencie of the Sacrifice of the Lordes body and blood.

This should be applyed to the Passion, that he commandeth to be recyted, or if ye lyst to the practeis of the Lordes Table, which no doubt is the moste excellent Sacrifice of all the Sacrifices, we are commanded to offre, not that it is a Sacrifice pperlie, but as I haue declared, a Sacrifice of recordation, & comemoration of the Lordes death: for this is the most heyghe, and excellēt mysterie, in the which the body and blood of the Lorde Iesus are proponed and giuen so vnto vs, to fede vpon, that we are made one with him, and he one with vs: and as he is one with the Father, so are we one with him: which mysterie is to be wyschepped, that is, with such reuerence and humiliatiō of hert, we ought to offre vs to it, depelie and pfoundly mediting with oure selues the goodnes of oure God. who so familiarlie presenteth his Sonne vnto vs, & with him communion and participation of his benefites, that we can not be but carryed away in admiratiō of the mysterie and the wyschepping of so beneficiall a God, and so to offre vp our selues, and all to him.

can

Take heade that thou beleue not, good reader, as this
fals teacher wolde persnade, that this Alexander wylleth
vs to stand and gaile vpon the bread and wyne, to fall do-
un before them, worschipe them, & sofurth. For thou seest
planetie that he requireth first a diligent tryall and exami-
nation of conscience, next a sinceritie of mynd in receauing,
to the which he subiuueth the worschipping which is not
els but a deepe and profound meditation of the goodnes of
our God, the league and couenant made in the bloode of
his eternall Sonne, and the which he hath confirmed and
sealed vp in the hert of the trew receauer, in that he here
offreth and giueth to him bread and wyne, the body and
blood of Iesus Christ now, by the receauing of the simboles
of the same. Thus I truste any reasonable man ought to
be satisfied with the wordes of Alexander, now let vs cū to
Ireneus, Policarpus Disciple, "Quha wes Disci-
ple to S. Ihon the Euangelist and marty-
red for the faith of Iesus Christe, threttene
hūdzeth, fourescore fyue yearis bypast, wyrt-
tis on this maner, Christ tūke bread, and gaue
thankis saying this is my body and tūke the
Chalice of wyne, and cōfessed it to be his blud-
and teched the new sacrifice of the new testa-
ment, quhilk the kirk resauit of the Apostles
offred vnto God in all the hail world.

Here our new maister wylleth James to marke how
this godlie authoz affirmeth that our Sauour in the lat-
ter Supper, taught a new Sacrifice of the new Testamēt
the which the Church receaued of the Apostles. Because of
sett purpose and fraudfullie a great part of the sentence of
this authoz is suppressed and omitted, I am drawen to
rehearse the proper wordes of Ireneus, that the Lector
may then Iudge clearlie what is the meanyng of this au-
thor, to the which effect it shalbe verrie necessarie that he
reade the 32. and 33. Chap. of the same fourt booke, this
place is drawen furth of, that he may the more resolutlie
Iudge of what oblation is there spoken.

The mea-
ninge of

Ireneus

us.

Here shall I not wearie to declare the sume of his disputa-
tio i the two Cheptres, which is to teache be many pla-

The Confutation of the Abbote

whatky-
nd of fa-
crifice ple
ged God.

tes & examples of Scriptures, that the verrie trewe sacrificies be not the externe and outwarde commanded in the law, but vnfeyned faith, obedience, knowledge, patience, the loue of our nyghbour, and suche others inwarde and spirituall Sacrifices, without the which the outwarde are but mere abhominations in Gods presence, as is easy to proue by the testimonies of the Prophets. whereby he concludeth in dede, that the Lord required no sacrifice, no solide offering, but faith, obedience, and Justice, to the saluation of man, as we be taught in the Prophete Osea, and our Sauour repeateth i the Euangell. To this place Irenus goeth about to proue all oblations made vnto God, in a foreconceaned opinion of ryghtiuousnes, iustice, and remission of synnes, without these inwarde sacrifices of mercy, peace, and sofurth, to be execrable before God, since God hath not institute these outwarde thinges, as he anywise delyreth in them, but to admonies vs of the inwarde as we be taught by Ihon, 4. that the trewe worshippingers adozeth in spirite and veritie, and Peter, offering vp spirituall offerings acceptable for Chrystes sake, for vnles all our Sacrifices and werkes be directed to God by faith in the mediator, they are altogether vnpleasing, because there is no accesse to the Father, but by him, and by grace we are saued euen as the Fathers vnder the law.

This oblation then, that Irenus speaketh of, is not the oblation of the body and blood of our Sauour, which shall lie to establissh thy masse thou pretendest to be offered vp by a shaueling, for here there is no thing of any masse (God be prayesd) spoken, but it is the whole outward, & inward externe and spiritual worshipping. First the spirituall, as A trewe and vnfeyned repentence, a contryte and a sobbing hert stroken with the conscience of sinne and so directing it self by a stedfast faith in the mediator, to God, receauing remission of sinnes for his sake, geuing thanks to the Eternal Father for the great treasure of his goodnes dispoyed and powred down vpon man, in geuing his onely Sonne to the death, for the redemption of the world: which faith is testefied, confirmed and sealed vp by the receauing of the holy mysterie of his body and blood. To these inwarde workes, we may Ioyne the earnest & vehement desyre and thrust, we haue to the propagation of his kyngdome, the predication of his worde, and suche others

others of this kynde.

Thus hauing proceeded, he doeth prosecute and teache vs how we ought to Joyne to these inwarde and spirituall, the outwarde and externe, whiche consisteth in suche outwarde vertues as extendeth them selues to others, as liberalitie, Justice, fortitude, prudence: but cheiflie in dede of liberalitie and mercy towards the nedy and indigent: For in they tymes, it wes reuealed that certane al-
mous wes brought to the place of Couention, where the Lordes Table wes to be ministrated, & this distributed to the vse of them that wer in necessitie, that not onely they should be teached by the preachers of that fraternall and brotherlie loue, league and societie that they wer all bound together in Iesus Christe. But that the lyuelie practies of the same should more viuelie represent, set vp, and imprent it in there hertes.

The libe-
ralitie of
the primi-
tiue
Churche
towards
the poore

These oblations wer called by the word of the ould Testament, the first fructes: for as by the commandement they wer obliſt in the ould to offere them so sayeth Irenaeus our Sauour comanded in the new tes-
tament oblations to be for the supporte of the poore, which wes in the Primitive Churche done, when they conueyned to the Celebration of the Lordes Table, and this bening
gittie bled to the releif of the poore, is called by the Apostle
Iacobus fragrantis one oblation of sweet sauour to the
Philip.

Philip. 4

This thought I needfull to premitte, for the oppinning
vp of the mind of this author. Now shal we recyte the wor-
des that the caluiniſt ſcauld of this our ſtart vp, may appear:
the wordes are: but and he geuing counsell to his owen
Disciples to offere vp to God, the first fructes of his creatu-
res, not as he wer nedy, but that they should not be found
vniſtuctful and ingrate, he take it, that by creation is bread
and gaue thanks, ſaying, this is my body, and it that is
the cuppe lykewiſe by creation eſter vs, he confeſſed his
blood and of the new testament he teached a new oblation
the whiche the Churche receauing from the Apoſtles vni-
uerſalie offreth to God, that giueth to vs our Alimentes
and ſuſtenence of the which Malachias one of the twelf
Prophetes, did forewarne, and ſo recytereth the wordes
of the Prophete, which he declared already. It is eaſy
of the maters being conſidered, I haue ſaid before, what of
the explication of the place of Malachias, and what of the

Confutation of the Abbote

mynd of Irenaeus to vnderstand how miserablie this author and all the Papistes be deceaued and schamefullie they stumble.

The preaching of the Euangell is a most acceptable Sacrifice to God,

Roma. 18

1. Cor. 2

1. Cor. 2

Reuel. 5.

First it is euident that all they that do affirme the masse sayeth efter there mumbled incantation, consecration they call it, the breade is no creature, nor yet is breade, but is turned and changed in the verrie naturall body of Iesus Christe, & that they offere the Sonne vnto the Father, yea, and setteth him euen there before the Father. Now the sonne is no creature being the creator, and Irenaeus sayeth that the Lorde gaue counsell to his Disciples to offere to God the first fructes of his creatures, so that it is euident Irenaeus to haue spoken no thing of the offering vp of the Sonne of God, but the oblation & gyftes that wer brought to the Table at the celebration of the Lordes Supper, together with the prayers, action of thankes, and predication of the Euangell through out all, euen amongst the Nations which preaching of the Euangell, the Apostle termes by the name of Sacrifice. I am the Minister of Iesus Christe (saeth he) among the Nations Sacrificing the Euangell of God, that the oblation of the Gentiles, may be acceptable and sanctified in the holy Spirit.

Thus Irenaeus exponeth Malachias, declaring him to speak of the whole new and spirituall worshipping of the new Testament, and to speak no thing of the masse, his wordes are: For my name is great amongst the Nations sayeth the Lorde omnipotent, moste manifestlic hereby declaring that because the first people had desisted to offere to God, & in all places sacrifice is offered to him, & that cleane, so his name is glorified in the nations. Whereby Irenaeus clearly declared the Prophete to haue foresignified the Sacrifice of the Euangell and the preaching of the croce, wherof the sweet odore the delicious and comfortable savour is disparsed & spied throughtout all, which is the most acceptable oblation to God as the apostle witnesseth, prayse to God, sayeth he, that hath made manifest by vs in all places, the ordour of his knowledge. Irenaeus exponeth him self in the 24. Chap. as he is plane yneough in the 32. schewing that prayers and thankes geuing of the Sanctes is the same oblation that Malachie foreprophecied to be offered vp in all places, where he calleth the incenses that be spoken of, by Ihon, in the Reuelation, the prayres of the sanc-

and after him schollic Tertuliane against the Jews, and in the 4. against Marcion, followeth the same exposition, no doubt, sayeth Tertuliane, this is foretold by the prophete, because the predication of the Apostles was to passe throughout all countries: and a lytle after speaking of spiritual sacrifices, he rehearseth these wordes of the prophete, and in al place cleane Sacrifices shalbe offered to me.

Now lest some should think that this oblation, whiche the Church receaueth frome the Apostles, and offereth vp every where may alwayes be applyed to this Authors wicked purpose, Irenaeus in the wordes of the Text, re-
 ported by me, but fraudfullie omitted by this author, declar-
 eth him self, calling the oblations of bread and wyne, and
 others thinges that wer brought to the releif of the nedy, the
 first fructes, the wordes are plaine, to him sayth he Who
 giveth aliments to vs, the first fructes of there gyftes in
 the new Testament, as he should say, in that, that our Sa-
 viour take breade and wyne, and offered to his Disciples,
 he teacheth vs a new oblation of the new Testament, how
 we ought with the oblation of sure prayers, action of
 thanks, the predication of the mercies of our God, & the
 holy Supper, ioyne mercy & liberalitie, that is, to acknow-
 ledge vs to receaue all at the handes of God, to be as it
 wer stewards and despensators of his gyftes, and thus to
 offre vp the first fructes to God, that is, to sanctifie them
 to the use of the poore: and so he declareth him self in the
 Chap. following, by the gyft, sayeth he, the honour & the
 affection is shewen towards the Kyng, the whiche the
 Lorde wyllyng to be offered in all simplicitie and innocen-
 cie preached saying, when thou bringest the gyft to the al-
 tare, and sofurth, then should thou offre sayeth Irenaeus,
 and concludeth the first fructes of his creature, to be offered
 to God, as Moyses sayeth, thou shalt not appeare empty
 in the presence of the Lorde thy God.

Now as I have declared already his principale stu-
 die is that with these outwarde actions, the inwarde wor-
 shipping be ioyned, we must make our oblatis, sayeth he,
 to God, and be found thankfull in all to our maker God,
 in simple mynde and faith, without Hypocrisie, a stedfast
 hope, a fervent dilection offering vp the first fructes of them
 that be his creatures. and this oblation cleane and undefyl-
 led the onely church and Congregation offereth vp to the

what is
 the obla-
 tion of
 the new
 testamēt

The Confutation of the Abbote

maker Sacrificing to him of his owen workmaschipe with action of thankes : in the which wordes he planely declar-
 eth, what he wyll we vnderstande by the oblation of the
 new Testamēt, which no wayes may apperteyne to your
 masse, where one goeth asyde and pretendeth a certane ob-
 lation, not, of no creature, but of the verrie Sonne of God
 where we be taught here of one oblation made by the ho-
 ly Churche, and that of the creaturs to the maker ioyning
 to the inwarde Sacrifice of faith, a cleane conscience, a
 stedfaste hope, together with prayers, and the furthschew-
 ing of Gods mercies, exhibited in Iesus Christe.

Synodie other places may I adduce of the same two
 Cheptres, wherein he declareth plainely, that he meaneth
 of almons geuen to the nedy in the Lordes Supper, and
 of the table it self, prayer, and thankes geuing, and others
 suche laudable and Godlie customes as were then vsed,
 whiche alltogether are called the oblatiō of the new testa-
 ment by this author.

“ Followis Cypriane, quha wes martyred for
 “ the faith of Christe 1296. yearis bypasse, and
 “ wyttis in this maner, gif our Iesus Christ &
 “ God himself be the hie preist of God the father
 “ and be him self, did first offer a Sacrifice to
 “ God the father and hes commandid the sam
 “ to be done in remembrance of him, that preist
 “ verrelie goddis Vicar, quha dois follow the
 “ thig that Christe hes Done. Hither to Cypriane
 “ and als he affirmis that God is author and
 “ teacher of the Sacrifice of the Masse.

How ye adde to the wordes of Cypriane (by him self)
 and omitteyth a part of his sentence, which is this (& ver-
 rie and full Sacrifice then he offereth in the Congregatiō
 to God the Father, if he shall so begin to offre as he hath
 sene Christ already to haue offered) I passe by and wyll go
 to the mater.

what do ye finde here that wyl serue any wayes to your
 masse ? and in verrie dede because ye percreanted no thing to
 be here making for yow, ye adde that God is author and
 teacher of the masse ? why do ye not alledge the place ? if
 any

any thing myght be found in Cypriane, ye should, no doubt, haue brought it furth, for it should haue serued more to your purpose.

Shall ye thus be suffered to rail against God, and inure suche insufferable blasphemies to the Eternal, and his sanctes, making him author of the most detestable impietie, that euer was diuised? Shall ye thus be permitted to deceane the simple ones of Christs flock, redeemed by his blood? Be you assured, that the Eternal will not suffer the prophanation of his mysteris, the detepect of his people, and the wangling of the wyrttinges of his sanctes, unpunished.

Let vs retorne to the wordes of Cypriane in the which it is moste certane that he speaketh no thing of priuat masses vnknewen in his dayes, nether yet euer had place til that all being destroyed and waisted by the Gothes & Vandelles and others, scarce lie could any multitude be conueyned to the Celebration of the Lordes Table, but belyke all good sciences falling in decaye, the ignorance and contempt of Gods worde entred in, and receaued, that one should eat, for all the multitude, one should take vpon him to do that which ought to haue bene done of all. Now the ancients did abhorre these priuate masses, we may knowe by the Epistle of Leo Pope, who was many yeares after Cypriane, to Dioscurus, where he declareth planelie that there was but a masse, and that the whole people being conueyned together at festiual dayes and tymes, yea, and euen in these our dayes, the Breik Church hath no priuate masses, & in the Popes owne Chapell, there is but one altare and a masse, and that seldome at certane appoynted tymes in the year.

The wordes of Cypriane are to be vnderstande of the distribution of the Sacrament, and Communion of the people. For lyke as Christe vpon the Croce, offered him self to God the Father, and that the memorie of this his oblation myght be kept euer freshe and recent in his Congregation, he instituted the Supper, and commanded the practeis thereof, breaketh bread, calleth it his body, and distributeth to his Disciples, and sanctifieth the cuppe, calling it the blood of the new Testament: So the minister making distribution of the body and blood of our Saviour, according to his example and institution, and giuing thanks to the Eternal, for the Sacrifice and oblation

¶

when it
was re-
ceaued
that one
should co-
municat
for all.

The Confutation of the Abbote

ones made by in the Croce, the virtues wherof ever remaineth, no doubt he is the stedholder of Christ; in the imitation & doing that which Christ did & commanded to be done.

Now lest that the wordes that I have added of Cypriane, may appeare to be hurtfull and prejudicial to satisfie all readers and take all enasion frome you. Let no man thinke that Cypriane wylleth a prest to stande by by one altare alone and there to make one oblation by him self. But that he shall divide and distribute to the assistants the body and bloode of our Saviour, & offer unto God prayers and action of thanks for the Sacrifice of the Croce, the memorie where of, is there solemnly celebrated, for that is to offer as Christ offered in the Supper, to wit, to give thanks, pray to God, and so make distribution of the limboles of his body and bloode.

wherein
the pre-
ferment
of the
minister
consisteth
at the Lo-
des Ta-
ble.

It is well noted by Chrysostomus, there be some thinges wherein the Minister differeth frome the Common and layick people, which standeth not in that, that the Priest should make oblation and Sacrifice of Christ for them, as eat the Lordes Supper for him self alone, and so to distribute, and apply it to whom, and in what measure pleaseth him. But the preferment of the prest in this mater, is only in the ministracion, as Cypriane here plainly teacheth that the prest as a common minister and debter to the Church, doeth preache the worde & distribute the Lordes supper unto the people, who doeth receave it at his handes.

why the
holie com-
munion
is called
a Sacci-
fice by
the Anci-
es.

Here it shall not be altogether out of the way to shewe the causes that moved the ancients, to call this action a sacrifice or one oblation, which appearinglie be syndrie and diuers. The first cause is drew frome the obseruation of the consuetude in there dayes theilic of Irenens & Cypriane: the custome wes this, that the people brought with them a great quantitie of breade and wyne, and offered at the table, wherof a certaine portion wes taken and vled to the holy Communion, the residue, wes sanctified to the vse and supporte of the poore. And this no doubt is the oblation, that Irenens Cypriane and Tertuliane, maketh so often mention of, yea, the verrie collectes of your masse (as ye be verrie Appes, & wyll seme to had & reseyne some figure and Image of antiquitie.) In this consideration they called collectes, being receaued frome the people, and obla-

oblations, because they wer offered to a holy vse in whiche respect Saule to the Philipp. calleth the almonsan Sacrifice and a hoste of sweet saunour, as I haue alreddy touched.

Secundlye, there is one action of thanks an publyck attestation of our gratitude, and thankfulness, which in the scriptures is called one Immolation of prayse, and laude. Thridlye, all communicantes doeth offre them to be reuelled and guyded by God, yea, and mortified, whereof speaketh Saule to the Romans, giue your bodyes (sayeth he) to God, a lyuing and a holy Sacrifice pleasing to God, and after he wytnesseth, that he beareth the ministerie, and Sacrificeth the Euangell that the oblatis of the Gentiles may be acceptable and sanctified by the holy spirit, as we haue cyted here tofore.

Rom. 12

Rom. 15

The fourt is, that there is celebrated the memorie of the Lordes death & passion, which because it wes the vertie & full sacrifice, the name of sacrifice is applyed to that action whereby it is represented, and thus speaketh Augustine, when he sayeth by memorie and recordation our Saunour is euery day offered vp.

These are the foure considerations, whereby the fathers are moued to giue the name of Sacrifice and oblation to the Lordes table, albeit that I dar not altogether allow this in them, for since the Scripture giueth no such name vnto it, and cathelic, we ought not introduce any new speaking nor yet leif the acquent maner and phrase of the spirit of God: yet somewhat is it tollerable in the fathers who caryed away in admiration of the dignitie and worthynes of the misterie could not wit certanelie what prayse to giue to it & with what cytle decore, set vp, and crome it.

Let this ones declared serue to the vnderstanding of the wyppings of the fathers, when soeuer ether we shall read any thing in them, or there authoritie shalbe layed against vs.

“ Chrysostomus ane Greik, and ancien writ-
“ ter & doctor 1157. yearis past, wittis on this
“ maner. Christhes preparit a mekle mair won-
“ derfull and magnificent Sacrifice, baith quhen
“ he changit this Sacrifice it self, and als quhen
“ he commiandit him self to be offered in stede of

The Confutation of the Abbote

“ brutale beastis. Quhilks we offred in the ald
“ law. Hitherto Chrysostome, he writtis i a vther
“ place saying, O gret gude wyl of God to war-
“ dis vs, O mirakle he that sittis on y rycht had
“ of the ffather in heauin abone, is conteyned in
“ manis handis in tyme of the Sacrifice. Also
“ he sayis in aue vther place, Do we not offer sac-
“ crifice daylie? we do offer bot doing it in remē-
“ brance of Chyristis death, and this hoste is in
“ with mony and that oblation wes anis offred
“ in to heauin, bot this Sacrifice, is ane exem-
“ ple of that, we do offer the same selfthing: we
“ offer nocht the day ane Lambe to Chyriste and
“ the mozne ane vther bot euer the sam selfthing
“ Quharefor this sacrifice is ane or ellis be that
“ reasone zit is it offered in mony places, ar thay
“ mony Chyristis? na thiug les bot thare is ane
“ Chyriste ouer all, quha being heir all haill and
“ thair all haill, ane body, for as that quhilk is
“ offred in euery place, is a body, euin sa it is a
“ Sacrifice, bot he is our Byschope, quhilk of-
“ fred ane Sacrifice making vs cleue. We do
“ offre the same, & that, that quhilk wes then of-
“ fered can not be confoundit. Hitherto Chyso-
“ stomus out of quhais wordis mony notable
“ leasone may be collected in contrare the rea-
“ ling reasouning & myscheant mokzie of vaine
“ men in thir dayis.

It appeareth that ye wer well hote in the conclusion,
what hath moued yow so suddenie? In this, it is sene,
that it is most trew that is reported of yow, that as euer
ye get any matche, or any withstand yow, ye then kindle
and may not awaye with any contradiction. But
I wounder of yow, a man that wyl seme to be verrie dili-
gent

gent in reading the ancients and in collecting all may
serue to your purpose, being no wayes occupied, but in
the defence of this desperate cause, that ye gather not out
these notable leasons. But this is your craft, sire, to cast
a ielousie in the hert of the reader that ye may appear that,
that ye are not in dede. But let vs go to the examinati-
on of the mater. In dede I can not find the forme wordes
in .i. Homi. vpon the Epistles to Timothie, nether vpon
the first, nor yet the secounde, but geuing they be written,
I can find no thing in them any wayes helplie to you.

For that the preparation of this Sacrifice is more mag-
nifique and wondrousfull, nor the sacrifices vnder the law
this is but spoken to extolle this holy Table aboue all the
oblations of the law: In what respect and consideration
it is declared at large. Of the offering vp of him self that is
Sacramentalie spoken, and apperteyneth no thing to his
reale presence.

In the latter part, euen in the conclusion of the .i. Sermon
vpon the secounde Epistle to Timothie, he wytteth these
wordes, I wyll schewe you something that is wondrous-
full, mervell not, be not troubled, what is this? the holy
oblation whidder it be offered by Peter or Paule, or any
preist of what liuener merite, is the self same with it that
Christe gaue to his Disciples, and that the ministers now
doeth make, why so? be cause men do not sanctifie this, but
Christe that hallowed it before, that as the wordes are
one, that Christe then pronounced and they that be now pro-
nounced by the ministers, so is the oblation one: and the same
reason is of Baptisme: so all doeth consist & stand in faith.

These be the wordes of Chrysostomus in the place before
rehearsed. Of the office of the ministerie & sanctificatiō I
haue spoken in the beginning of this treaty, of the oblatiō
likewise, how it should be vnderstand and that it is one
with that, which our Saviour practiseth with his Disci-
ples: since the action is one, sanctificatiō one, a sanctifier, the
same ceremonies recyted and the commandement giuen to
do the same, there is no doubt. But here ye must obserue
more that he maketh no differēce towarde the presence of
our Saviour in this action, and his presence in Baptisme:
and this is moste true, for in consideration that they that
be Baptised in Christe are indued and eled with him: we
haue to like for no other presence of Christe in this action
towards the realitie of his body and bloode, But all is to

Gal. 3.

The Confutation of the Abbote

be referred to faith, as this author concludeth; nor we ha-
 ue in Baptisme. In the secunde place adduced by you,
 where the author is drawen to burst forth in admiration
 of this myserie, and cal it a miracle, in deid it is excessiue-
 lie spoken to the prayse of the action. which manner of spea-
 king is verrie familiare to this writter, for who soener is
 well acquent with him, shall obserue him much giuen and
 to delyte wondrousfullie, in allusions, tropes & figurs, and
 as he hath his name frome great eloquence, so hyperbolic
 lie and heygthly set vp and extolle the mater that he entrea-
 teth, that he shal euen appeare to forget him self: notwith-
 standing the sense is gude being cyglic considered and
 discretlie, according to the mynde of the author in other
 places weyed and expounded: for can there be any thing more
 miraculus, nor the coniunction of God & man: of the sonne
 of God and the sinfull & wretched man: man to possesse Je-
 sus Christe with all his benefites? and that he who set-
 teth at the ryght hand of God the Father, shalbe giuen to
 the Saule of man: no thing at all. This is the operation of
 the spirite of God, the strength and vircue of faith, whiche
 maketh the thinges that be absent, present, yea, and ma-
 keth vs to inioye and possesse the thinges we hope for, as
 Peter teacheth vs & this author, as hath bene laudlie said.
 Be weere prudent reader, that thou think not that this au-
 thor here speaketh any thing of Christes real, substantial &
 naturall presence as the Papistes do fondlie ymagine for,
 that he hath affirmed to be no other nor i Baptisme: ad it is
 not to be supposed that here he meaneth any thing other
 nor he teacheth plainelie in his Sermon, De Eucharistia in
 Enchiridion. Do not (sayeth he) think that you receaue by the
 hand of any man, the body of God, meaning of Christe.
 And in many other places sayeth, that we ascend vp vnto
 heauen, and eateth Christ sitting at the ryght hand of the
 Father: and that he speaketh, yea, and some others of the
 wondrousfull operation of God, in his Sacraments passing
 all manes wit, sense, and reason, not meanig of the wor-
 king of God in watter, breade and wyne, whiche be
 figures sanctified in dede to one holy vse, but of the mir-
 aculus working of God, in the hartes of them that receaue
 his Sacraments secretlie, inwardlie, & spirituallie trans-
 forming, renewing, feiding, conforing, & nurtyng them
 with his body and bloode in heauen, so that all this is to

Ad Popu-
 lum Anti-
 echemum
 Domi. 61.
 in 300. p.
 mem. 45.

referred to the receauers who be thus wonderfullie changed and not to the signes, whiche notwithstanding the sanctification proceeding of the commandment of Iesus Christe, and that they be remoued and taken from the vulgare, common, and prophane vse, and dedicate to this holy action, and so to be the simboles and Sacramentes of Christes presence, and communion with vs, yet receaue they no alteration in there owen natures: but remane still in there proper and naturall kyndes, so that it is mooste trewe, that this author sayeth of Christe sitting aboue with his Father, in his naturall body triumphant in glorie, and yet is the same here in our hands Sacramentallic, and figuratiuelic, yea, and present, and remaning in our hertes by grace & nourishment. In the thrid authoritie alledged by this Scripture. First obserue with me, reader, that which I haue admonished before, to wyt, in what sense the ancients doth call this action of the Lordes table a Sacrifice, because, sayeth Chrysostome, it is celebrated in memorie of Christes death and passion, the rest tendeth altogether and onely to declare this action, wherefoeuer it is practised or how often repeated, it is no thing different, but all one with the action of our Sauour.

And lest that any man should be moued or troubled with his free speaking, he exponeth him self in the conclusion, this that we do (sayeth he) is done in commemoration of that, that was done, do this (sayeth he) in remembrance of me, not one other as the byschope, but the self same we do, *was is autem recordationem operamur*: rather we work the comemoration of the Sacrifice. By the which wordes he noteth him to haue spoken excellencelie and correcteth him self, exponing and restricting his former disputation, to the remembrance and recordation of the great and only Sacrifice, lest that any man should think and iudge by his wordes, this action to be a Sacrifice in dede. what haue ye now to bragge of your Sacrifice of the masse, when ye are thus refelled of Chrysostome him self, whome ye and all papistes pretendeth to stand mooste for yow?

Now in verrie dede, I petie yow, and exhorte yow, in the bowells of the mercies of Iesus Christe, to zeald to the treuth and eschame not to recant & confes your impius wicked, and vngodlie errour, eschame not to giue it ouer to Iesus Christe, whose eternall veritie wyl obteyne vic-

And what
sele Chry
stome
wil haue
his wor
des take

The Confutation of the Abbote

torie. This we seek at yow, not on a reaking maner, or yet
 of mockerie, but (as God is witness to our conscience) frō
 the bosome of oure hartes, for there is no other thing
 that pulseth vs to this battell, (, God is witness) but the
 defence of the treuth, which by tyrannie, ambition, Ana-
 rice, & ignorance these many ages (allace) hath bene oppre-
 sed and almost buried, to the which we wylt postpone
 all thing that is here moste tender, deir, and precious. Now
 cometh this author to: “ Ambrosi^{us} ane ancien Doc-
 tor ap puit be ye kirk of god in his appbation. I wyl
 not stand, but wyl saye, that he is best worthy of appbati-
 on, who stādeth by the treuth, & further, that many be ap-
 pūed by the Rōane church (which church I trust ye mean)
 that be worthy to be cast in the fyre, or to serue to the butter
 wyffes, that I say no wers. “ 1176. *zeris* bypast
 “ wrytis on this maner we haue sene ye Prince
 “ of Princes cum vnto vs, we sawe him & hard
 “ him offer for vs his blude, lat vs prestes follow
 “ as we may offer Sacrifice for the peple, altho
 “ we be weaik be our deseruing, zit we ar hono-
 “ rable throuch the Sacrifice, for albeit Christe
 “ is not sene to be offred zit neuer theles he is of-
 “ fered vpon the earth, quhen his body is offred,
 “ Zea, he is declarit planely to be offred intyll
 “ vs quhais wordis makis haly the Sacrifice
 “ quhilk is offred.

The Ab-
 boe as a
 man vi-
 uing
 at his
 mater:
 dramen
 inal pla-
 ces whid
 der they
 make for
 him or
 not.

Your purpose is (to call the mater to mynde againe) to
 put the masse to be a Sacrifice, wherein Christe is offered
 to the father by the preist. Now I pray you what strēth of
 probacion lyeth in these wordes of Ambrosius, seruing to
 this mater: there is no mētion of masse, the Sacrifice & ob-
 latio, that is here spokē preyneth derectly to the pzacteis &
 celebration of the haly cōmunion, where the faithful mes-
 sengers executing thair office & charge, conforme to the ex-
 ample of our Saviour are not only followers of Christ as
 Ambrose doeth testifie, but Vicarres and stedeholders as
 we haue already said in Cyprian: but as we obserued in
 Chrysostome, so we haue in this author, that he in the 2^{ch}

Non bleth a certane correction of his form are sayinges:
 whereby he explaneth his meaning in the word preceding
 that, not so muche haue we to vnderstand his body & blood
 to be offred vp (speaking properlie) as it is to be vnderstand
 that, that it is declared plainly him to be offred vp in vs.
 that is, as he wold say, this oblation and Sacrifice, which
 I beat thus continually i your eares, is not to be take so as
 I should meane properlie, vs to offre vp to the Father,
 his Sonne Iesus Christe, which he him self onely was
 worthy and able to do and did. But I meane that
 now we being receaued in couenante with oure God by
 the mediation of Iesus Christe, which league is confir-
 med, & sealed vp in our hartes by th: symboles of his body
 & blood, whereby we are assured, that we are one with him
 feeding vpon his body & blood, that we now possesse him The na-
 and hes him duelling in vs, what resteth on our part, say- turall
 eth Ambrose, but in recozdation of this so great a benefeit, meaning
 & in declaration of our thankfulness, to offre vs vp to God, of Am-
 together with all that we possesse: we haue receaued by the brosius.
 communion of thy Sonne, Justice, ryghtiuousnes, sancti-
 fication, holynes, with all benefites: these graces, as we
 grant our selues to haue receaued of thy free mercy, so we
 now do dedicat sanctifie and offre them to thee. This Im-
 molation then is none other, nor it that Saule speaketh of Rom. 12
 as we haue heretofore declared. All our worthynes doeth
 proceade and flow of that Sacrifice, in recozdation of the
 whiche we celebrat this Sacrifice, reioicing in no thing, but
 in Iesus Christe, and him crucified, by whose ignominy,
 we are made honorable, by whose pouertie we are made
 ryche, by whose death, we are quickned, and by whose o-
 bedience, we are made bould to enter in the presence of our
 God, thoght we be neuer so vnable and unworthy of our
 selues, so that now we are not to be Iudged and reputed
 the offerers, but rather he whose spirit reuleth our hartes,
 do moueth vs to this thankfullnes, yea he him self offreth
 all we haue by the Communion vnto the eternall Father.

" Now followis Augustine, ane excellent doc-
 tor approued be the Kirik of God, 1156. 3eris,
 " bypast, reproued Arrius as ane Heretike, be-
 " cause he said as mony sayis now of hyle kna-
 " wledge that me sulde nocht praye for the dede,

The Confutation of the Abbote

" noz offer Sacrifice for thaim, he wyttis thus
 " cōcerning that mater, it is nocht to be Denyed
 " þ the saules of mē departed ar releued throuch
 " the godlynes of thare freindis on lyue, quhē
 " the Sacrifice of our Mediator Christe is of-
 " fered for thaim, hidderto Augustine. He writ-
 " tis in ane vther place sayand, quhen the Sa-
 " crifice of the altare or almous is offered for the
 " dede Quhilk war Baptised, thare ar thākes
 " geuin for thaim that be verray gude peple and
 " for thaim that ar not verie euyl thay ar pro-
 " piciations or purchessinges of mercy & fauour
 " of God. He wyttis in ane vther place, it is
 " not to be Douted, but the saules departed ar
 " helped be the haly kirkis prayers and the Sa-
 " crifice of saluation & almous, quhē thay ar ge-
 " uin for thaim that god sule Deale mair mercy
 " fullie, thā thair synnis had Deserued, hidderto
 " Augustine, marke how this godlie Doctor &
 " Byschope affirmes the Sacrifice of the masse
 " to be propiciatorie and helpie for thaim that be
 " Departed.

I can not answer Augustine better then by him self, but be-
 fore I cum to the answer, it shall not be all out of purpose
 (good reader) if I shall shewe the reule which Augustine
 p̄scribeth to al readers of his workes, & wyl not attribute
 to others, noz yet vendicat to him self more then becometh
 Of this mater, I haue spoken sumwhat heretofore, out
 of Augustine, yet to refreshe the memorie of the reader and
 to shewe and teache that many mo places, may be gathe-
 red out of his workes, then they that be recyted, I wyl
 not weatie here, in the proper place of the interpretation
 of his owen wordes, to shew his opinion, and in what pla-
 ce he wylleth all readers to put his workes. And first
 these be his plane wordes, I can not deny, nether yet ought
 I that

I, that euen as in them, that hath passed before, so verrie many thinges to be in my so many treattes that by a Just iudgement, and without temeritie may be damned.

And againe he wyrteth to Hieronimus, for I wyll grāt (sayeth he) vnto thee, to these onely booke of the Scriptures, which be called Canonicall haue I leached to deferre that feare, & giue that reuerence, that I beleue most firme- lie none of the authozs of them, in wyrtting any thing, to haue erred, or if I shall find any thing in their wyrttings that shall appeare to be contrarius and repugnant to the treuth, then do I not dout, but ether the exemplar is fals, or the interpretor hath not attepned to the vnderstand- ing of it, that is said: or that I do not vnderstande it my self. But others I read so that with whatsoeuer holynes and doctryne they haue excelled, yet do I not iudge it to be trew, because they so iudged, But because they haue bene able to persnade, ether by these Canonicall authozs, or by a probable reason, that abhorreth not frō the treuth: I wyll content me, gentle reader, with these testimonies not but there be many mo, but that I iudge it superfluous to adduce any mo and thinke these sufficient to oppin vp the mynde of Augustine. what is the reuerence that is due to the Scriptures of God, and with what iudgement & discretion we ought to read other mennes wyrttings, and what he craueth him self of others. Now shall it then in anywise seme arrogant if it should be required of Augus- tine that, that he craueth of others: that hath passed before without any respect to there holynes, or doctryne ad cra- ueth earnestlie authoritie of Scripture, or a probable rea- sone, not abhorring from the veritie, and peneuente in sober and maters of no great importance. The disputa- tion now being here in the mater, we haue in hand of, the cheif and principale poyntes of our faith, in the which all authoritie of man set a part, the onely scole maister Iesus Chryste is to be harde according to the commandement gi- uen (here him) what euer Augustine did iudge of pur- gatorie, and prayer for the dead, I am assured these be his wordes. First the faith of the Catholicques by the autho- ritie of God, hath beleueth that there is a kingdom of hea- uen: the secunde that there is a Hell, in the which all that declyneth to Apostasie, or diuideth him self frome the faith of Chryst, shall feele toyments, we know no thrid, yea ad

Libro. 4.
De Animis
et eius O-
rigine. ad
victorem.

Ad Hero-
nimum
Epist. 19.

Contra
Pelag.
hypog.
nost. Li-
bro. 5.

The Confutation of the Abbote

we find nōe in the holy Scriptures. And in one other place best it were in one incertane mater, of the which the scriptures maketh no mention, but rather affirmeth the contrarie, that they should say no thing, conforme to the sentence of the wyle Seneca, in thinges doubtfull, thow should affirme nothing, but haue thy iudgement incertane: In other places, he plainely doubteth euen In Enchiridio ad Laurentium, 68. Cap. and wyrteth the same in the conclusion of 68. some thing lyke this (sayeth he) to happin after this lyfe, it is not incredible, but he sayeth, if it be so, it may be demanded and ether to be funde, or to be ignored, and these same wordes, ye shall find In dulcium questionum. and in the booke of faith and workes, Cap. 16. whidder then men shall suffer these thinges in this lyfe or yet after this lyfe: some suche iudgements shal ensue, it abhorreth not as I beleue frome reason: and againe in 21. of the Citie of God. Cap. 26. hauing spoken of Purgatorie, subioyneth, this I redargue not, for perennitie it is trew. In al these ye may perceaue euidentlie Augusti. to doubt of it, but against Pelagius, to affirme plainely, that after the deperting out of this lyfe, there is Heauen and Hell, and no thrid place. But thow wyll say, that he affirmeth it in other places, I answer, that those places, in the which he appereth to affirme it, should be expounded by these, that ether he was certanelie perswaded that there was no such thing, or then he doubted of it.

Neither
was our
oration
known
to the
fathers
vnder
the
Lawe
nor yet
reueled
to the
Apostles

But now wolde I aske of thee, why wolde thow this godly man, should certanelly affirme that, which he can not proue ether by authoritie or by exemple of autentique scripture. If it be a thing so comfortable & necessarie, do we think that boith the ancien Fathers vnder the law should haue bene frauded, nether yet any reuelation made to the Apostles of it. I wyll not seght with stronger arguments because it is but incident and accessorie to our mater,

The argument of praying for the dead is euerted by the same reason, trew it is, and can not be denyed, but of long antiquitie, it hath bene receaued to praye for the dead, and againe it is not to be doubted, but they were men, and builded not euer vpon the foundation, Gold, Syluer, & precious stones. And we knowe that there is no antiquitie of opinion, nor errour, that ought to prescribe or preiudge to the veritie, for it is moste certane, that euen in the tyme of

of the Apostles errors were, and haue him self ma-
keth mention of euill builders, yea, and a lytle efter there
age, we read that some was of that opinion that Baptisme
should be receaved for the dead.

1. Cor. 3.

Now esalie men are moued by a naturall affection
and inclination to wyll their freindes at there deperting
to be well, and so to burst forth in some prayer, we haue
al experiece, but we ought to take heed that our affection be
not found repugnant to the reule of faith, and godlynes, and
so to be brydled.

This custome of prayig for the dead, no dout, appeareth
well to haue proceeded of the opinion of Purgatorie, yet
some other cause may be assigned, as that it was iudged
one humane thig to thole the memorie & renome of the dep-
red to be vtterlie extinguished & perishe: so that these pray-
es at the beginninge before the opinion of purgatorie
take so depe rote appeareth to haue bene somewhat toller-
able for they tended to this end, to giue God thanks, that
hath called them frome the miserable condition of this
lyfe to his mercye: and so Ambrosius in his oration at the
departing of Theodosius & Valentinianus maketh a cer-
taine gratulation to them that are deliuered out of the mi-
series of this lyfe, and was with Christe in the Eternall
blyss. He adiuueth some prayers which repugneth to this
but by this he wolde teache and aduoness the Church of
a certaine duety towards the departed, euen as they were
yet a lyfe, not douting, but they had receaved that whiche
he wyllid to them. Christe prayed for the resurrection of
Lazarus, being certaine that he had obteyned that he had
called for, so he sayeth, he did for there sake, that assited:
It appeareth by Dionisius that the B. hope prayed to tea-
che the people principallie, what the felicitie was, that the
departed enioyed, and that he had receaved all that the
Church wyllid to him. Epiphanius giueth one other
cause against Arius, to shewe our imperfection conferred
with Christ: this cause it hath no probabilitie, for we know
the ancients, to haue prayed for Martyres, Apostles and
others. But these ar not to be called prayers properlie,
but actiones of thanks, lyke as Augustine wyrtelleth
him self, in the wordes recyted by you.

how this
consuetu-
de of pra-
ying for
the dead
crappe in.

The pra-
ying for
the dead
in the p-
ri-
m-
Church
was eith-
er a cer-
tain gra-
tulation
for the
felicitie
obteined
or a cer-
tain tha-
kes ge-
uing to
God.

Serm. 11.
de Sauch.

And als we are able to proue by the Breik Canon where
it is planely said, that offringes be made for Prophets,
Patriarches, and others that be receaved already to mere

The Confutation of the Abbote

cy, which I am sure needeth none of oure prayer, by the confession of all, and so can not stand if it shall not be thus vnderstand for a certayne thanks giuen to God, and gratulation to them, that be receaued in that eternall felicitie.

These causes I haue adduced that ye may vnderstande that there be no nor a cause that moued the ancients to pray for the dead, and that ye may perceane that there was some certayne collour of simplicitie, at the beginning, til purgatorie that grede, deuouring, insatiabable, and pestilent tyte was erected, when all religion was overthrowen, as we see by experience, for of it hath flowed all the abomination that regneth to this day.

Let no man think that in this I wyll excuse the ancients in this there attemptate without any commandment or allowance of God. But that ye may vnderstand them to haue bene moued to this, by many causes probable in there iudgement before there was any mention of Purgatorie.

Now resteth to oppin vp the beginning of the oblations that were made at the burying of the dead, it was a receaued custome, and cōsuetude among the nations, that in the dayes of there natinitie, and solemnitie of there burial they made a certayne Banked to the people, which custome after there conuersion to the Euangell, they styll receyued in many places, and speciallie in the burial, albeit some part corrected, that they in the burying broght meat & drynk, vnto the graue of hi that was deceased, & placed vpon the graue, which ryte Augustine rebuketh, calling them that so did, Infideles. And it is not to be wondered that they who were instructed in the scole of Pythagoras, & Plato, receyued and sauored somthing of their olde dregge. This vble dured a sufficient tyme amongst them that were conuerted, therefore sayeth Augustine: cease brethre from this heathen error of infidelytie, for the holy Soules sayeth he, ether be innocency of lyfe, are cleane, or are purged by satisfaccion of repentance, and so are receaued by our Sauiour, & are to be iudged, to be with him, accordyng to the saying of Paule, I wisse to be dissolued, & be with Christe this sarte Augustine, making no mētion of Purgatorie ne ther yet sending the Soules of the dead, to any suche place,

This consuetude thus flowing from the gentilytie, could

The custome of offering for the dead when it was introduced and how it styll continued.

Serm. 19. de Sanctis.

of Crostraguel's Masse. 81

could not be altogether remoued, yet wes it corrected in this maner, that at the practises of the Lordes Table, and in the buriall, oblations were made of bread and wyne, & suche other things to the releif, and vse of the poore, yea, and in the funerall this wes serder adioyned, that not on- ly almons wes geuen to the supporte of the nedy, by the freindes of the dead: but there wes added prayer, thankes geuing, and funerall orations made in the publique assem- blie. The forme is setfurth by Dionissius, that the minister after he had set vp the monument of him that wes to be buried, then he gaue thankes to the eternall God, who by Iesus Christe had destroyed death, and the author of it, so by him had giuen eternall lyfe to them that beleued in him then w^{as} there certane Psalmes recyted, sung by the assis- tence, after this a certane place of Scripture comfortable of the resurrection of the dead w^{as} red and expounded imme- diatlie, they that were vnder instruction and unbaptised, were put furth of the temple. This done, a cathologue wes recyted of them, that had bene called vpon, to Gods mercy before, and the name of him that w^{as} to be buried, put in, his virtues rehearsed as constancy in religion, fa- ith, Innocency of lyfe, mercy and liberalitie to the nedy & to this w^{as} ioyned one exhortation to them that assisted to follow there exemple and focestepes, then and last came the Minister vnto the corps, & there recyted certane pra- yers, commending the dead to God.

The or-
doz and
forme of
buriall,
in thepre
mitine
Church.

In hierar-
chia Ecclē
Nastica.

Libro. 9.
Confessio
num. 12. 19
Cap.

Of this ordour v^{se}d in the buriall proceeded that euen in the holy communion, mention w^{as} made of the dead, as Augustine planely wytnesseth, speaking that his Mother, earnestlie craued, that mention should be made of hir at the table, & as we may gather of his book, that he wytteth de cura pro mortuis. Yet w^{as} not this memorie and com- memoracion so superstitious, as in this aige, when our masse mounging schauclinges braggeth that they offre vp the body and blood of Iesus Christe, for the dead and the quick, for redemyng of them that be in Purgatorie, the Supper of the Lorde, being institute, nether for dead, nor for quick, others nor doeth vse it, according to the institu- tion and practises of our Sauour. wherby we may clear- lie perceane in the tyme of Augustine, as I haue alreadye declared, and may proue by the Breike Canon, there w^{as} no oblation, suche as ye pretend for the deade, but onely

The Confutation of the Abbots

ane action of thanks to God for his mercy shewed vpon
them in receauing them to his companye.

The oblations we read in the ancien wytters, are to be
what the vnderstand of bread and wyne, and suche others thinges
oblations, giuen and seruing to the vse of the poore, and not for re-
uer that demption of any Soules out of Purgatorie. It can not
the aucte- be denyed, but they speak as I haue oftentimes warned)
ers make excessiue, yet all is to this end, that the releif of the poore
is often may be the more depely imprented in our hartes, and that
mention we may haue the greater care ouer them, and thus by insterch
of unthe- firch to promys remission of sinnes, increase of goodes, mul-
re wyrt- tiplication of the benefites of God, yea, and some tymes
tinges, to encourage them the more, affirmeth it to anale euen to

Almones for the dead. And that these be called propitiations, and
prayer meanes, whereby grace and mercy is purchesed to the
in what dead, this we haue to take excessiue spoke to the prayse
sence are of almones, and to kende the charitie of me towards there
called indigent brethren, which charitie & mercy, they complene
pitiatio- to be wared cold: thus by faire persuations and promisses
tic., they walken, allure and encourage the dull hartes of me:
and so the wordes are not to be taken rigorously & stricly:

Ambrose
in libro
mortis. l. j.

Cyprian
de mortu-
is. l. i.

For if ye shall so do, we muste haue recourse to the rule of
Augustine, already declared, that is, to the eternall veri-
tie of God, reueled in his Scriptures, where there is no
such commandement giuen to pray, or offere for the deade,
nor yet allowed by any exemple of autentique Scripture,
nor worde spoken of Purgatorie, but planely taught that
all faithfull are saued, & vnfaithfull condemned. where vnto
aggreth the doctours them selues, as Ambrose, De bono
mortis. He that receaueth not remission of sinnes here, there
shalbe none there, to wyt, after the departing of this lyfe,
there shalbe none, because they could not attayne to eternall
lyfe, which is remission of sinnes. And Cypriane, after the
departing of this lyfe, there is no place to repentance, nor
effect of satisfaction. Here is lyfe, ether losse, or holden,
her.

here is provided for eternall lyfe, by the worshipping of God, and the fructe of faith. And Ieronimus, in this worlde, we know that we may help euerie one others either by oration, or then by Counsell, when we shall cum before the Trybunal of Christ, nether Job, Daniel, Noah, may pray for vs, but euery man shall bear his owen burthene. And Augustine him self, besydes the places alledged, sayeth he not: all hath at there departing out of this world, there owen diuers receptacles, the godlie hath ioy, the wicked tormētes, but at the resurrection, the ioy of the godly, shalbe amplyfied, and the pannes of the vngodlye, shalbe made more greuous, when they shalbe troubled with there bodyes: the holy Patriarches, Prophets, Martyres, Apostles, & all good faithfull are receaued in peace, yet they shall all receaue in the end, that God hath promised, for there is promised resurrection of the fleshe, consumption of death, eternall lyfe with the Angells, this we are to receaue at ones, for the rest, which immediatlie is giuen after the death, euerie man receaueth (if he be worthy of it) when he dieth. This saith Augustine.

If a rest be prepared for all faithfull, where is the Purgatorie, and since thou seest, they receaue this rest immediatlie after the dissolution & vanishing of these bodies, what now can serue thy oblation and prayer to them, more then to pray for the elect vassell of God Isaac? Shall we think that the oblation, wherof mention hath bene made, was offred for the Patriarches? according to the wordes of the Breik Canon, we offre to thee this our spiritual service for them who resteth in Christe Patriarches, Prophetes, Apostles, and Iohann. I trust thou dar not say it, how tytle shame soeuer thou best. It is plane then, that the oblation that was made in the holy Communion was a certane action of thanks for that, that God had gathered to him a Church from tyme to tyme by there ministry, he had geuyn his worde to be dilated throughout all, by the Scripture wherof he gouerned all. These thynges be plane and manifest, and can not be denyed of the learned aduersaries, that be versed in the antiquitie, how soeuer they impioulye wrangle and wreiste all to there sond wicked and abhominable masse, which Augustine neuer knew, nether was there any suche prophanatio amongst christians many yeares, and ages after. If yow can not

12. quest. 2
Cap. iii. pie
sent.

In Euang.
gelium.
Joannis.
tract. 49.

The Confutation of the Abbote

Many
workes
ascribed
to Angu-
sti. that
be not
his and
in those
that be
his wor-
des ad-
ded some
taken a-
way
whole
sentence
is inter-
laced cor-
rupting
the my-
nd of the
author.

In Eccles-
iastica
histo. lib.
4. Cap. 23

The re-
ule and
lyne of
scriptu-
s
ener to
be follo-
wed.

be satisfied by this, that I haue adduced for the order of
ding of the wordes of Augustine, assure your self that how
so euer my answer is directed principallie to refute the
treatty of the same, yet my labours are dedicat to the co-
fort of the simple and godly, that might be troubled with
his calumnious argumentes.

Trew it is, and is not to be doubted, but as Tertullianus,
wytnesseth many workes are ascribed to Augustine, which
he neuer made, nor were his: so we lack not a probable ar-
gument of coniecture, and suspicioun, that euen his wryt-
tinges be, in some places deprauid, sentences infarced, in some
places wordes added, in others takē awaye, peruerting the
whole, yea, and the same is to be iudged of the reste of the
godly Fathers.

And if eace the reader shall find this strange, it is the
querimonie of Dionisius Byschoppe of Corinthus, who
compleneth euen in his owen tyme, his Epistles to haue
bene corrupted, many thinges added, many taken away, as
we may reid in Eusebius. whereby we may be most cer-
tanelie perswaded, this to haue bene the continuall prac-
ties, and tranell of Sathan, to saw in some fitches among-
est the good sayinges of godlie mē, and so to peruert these
workes, and deceaue the people of God. whiche may be
easalie tryed, when the authors are found contrarius, and
repugnant to them selues, affirming a thing here, & dou-
ting of it there, as ye may obserue Augustine in this ma-
ter affirming, doubting and planelie denyng one thing, as
we haue shawen, alwayis we haue the rule ad lyne of the
Scripturs: which as they can not deceaue vs, & are most
certane, so ought we to examine all trew doctrine by them,
and then can we not be auied by authoritie of one or esti-
mation of one other.

“ Now followis Tertulliane, 1286. 3eris by-
past, we make oblationn for these that are de-
parted zearlie, the day of thare departing.

wold to God, whatsoeuer ye note, vpon the margine
of one Obite masse, that ye wold, and your papistes, in al
maters, which ye pestilentlie, malicioullie, and mischeuo-
ullie call in deuit, being more bryght and euident, nor the
Sonne at none dayes, that ye, I say, and all your pestilent
faction, could stand to the determination of this godly mā,

for God be prayesd, he appeareth to haue bene fend of God, to auenge the cause of his treuth, and confounde other errors, that appeareth to haue bene then creeping in, as of your monstrous transubstantiation, & others, which I haue not to trouble me with at this present being asyde fro the purpose.

The oblation that he maketh mention of, in the day of departing, is not that, that we read in Virgile, of the anniversary (out of the peruerst, & wicked Imitation whereof, hath flowed this your Obite Masse, Dirigie, Placebo, and so forth) made by Eneas, for his father Anchises, but as I haue already declared of almous, accordinge to the custome, to the releif of the neddy, as I haue said.

Here after followeth in this author, Gregorius, whose age in dede, I darre not absolute frome supersticio, for then trouble ysling, and speciallie, the great and haynys contention for the supremacie betwix Constantinople, and Rome, the Scriptures began to be handled by euery manes phantasie, at the affection of parties, where greatest outrage appeared, without all reuerence, as may be cleerly knowne, by the workes of them of those dayes, & of this is the author that is now alledged. His wordes are. "The goodlie Doctor approued, be the Birk of God, 969. Jeris bypast, wyttis on this maner. Let vs send brethren vnto God our messengers, be weeping getting almous and offering the haly hostes for the Sacrifice of the haly altare offered vp with weeping, and deuotioun of mynd is singulare helpe vnto our absolucion from sinne, for als oftentimes as we offere vnto him the Sacrifice of his passion, so oft do we re- pare and applye to vs his passion, for our absolucion."

I content with the translation ye haue adduced, albeit this worde (applying) be not in the text of Gregorius, & ye haue translated it, as it myght best serue to you, albeit it serueth no thing at all, for in suche exhortations, what shall any godly man do, or saye, the people doo; but exhort them to weep, to weep, to be wile there yea, should offences, wanne them to take heed that they be not oppre-

The Confutation of the Abbote

Red, nor suddenlie take, and so to send suche Ambassadors, as it were, declarig there good mynd & prompt obedience ready to serue, to pay tribute, that is, giue almons to the poore, and offce by suche hostes, as proceeding of a cleane conscience, and one intiere mynde, may testifie and witness there simplicitie, in respect whereof the former rebellion is forgiven, since we cleave not to our owne merites and deservings, but to the mercy of our great king, displayed in Iesus Christ, and purchased by his Passion, to the whiche onely all remission, and absolution frome sinne is to be referred. This to be the mynd of Gregorius, it is easy to perceive by any that please to reade the place: the Homilie is wrytten upon the wordes that be recyted in the 14. of Luke, the beginning is, if a man haite not Father and so forth. It followeth of the King that passed to warre, and considereth with what power he may withstand his enemies stronger nor he: upon the explanation of these wordes the author, as might serue to his exhortation, passeth from the sense of the text to the allegorie, and sheweth what is meant by the example, we are unable to withstand the potent King God, to enter in Judgement with him: herefore ought we cleave to his mercy displayed upon the croce of Iesus Christ his eternall Sonne, and so to weep, and bewaile our Sinnes by repentance. The onely way, and meane to be receaved in fauours againe, and to haue our former rebellion forgiven and remitted.

There is no mention of misshiled masses: but our author is so addicted to his wicked opinion, and so blinded, that wheresoever any word is made of a Sacrifice, one altare, one oblation, one hoste, incontinentlie thinketh he with himself: as this author maketh for me, let me put this in protocolle, neuer having respect to the custome of the tyme, nor sense of the author, and so abuse all to the wrapping up of him self in obstinacie, and blinding, and deceaving of the people.

Debt. 12. The oblation, and Sacrifice what it was, I haue declared, one hoste likewise, what the altare is the author to the Hebrewes, and Ihon in the Revelation declared, to wit, Iesus Christ, who vndoubtedly is the altare, upon the which we haue to offer up our Sacrifices, hostes, and oblations of prayer, thanks, and liberalitie. whome by all our actions, Sacrifices, and oblations are sanctified, and
be

he is the verrie Hoste, of the whiche Sacramentallie and spirituallic do eat, all that offereth them to the holy practices of the Lordes Table, and do beleue in him, as poure owen Parisien doctor Bagnens doth well say.

We know none other altare, nor the Scriptures of God allow, vnles ye wyll set vp a new Iudaisme, as ye fereche in a gentilisme out of Virgile, in your obite masse, and the moste part of all your proceadinges, as I am able to declare particularlie, if tyme and leaser should serue.

Now sayeth this author, " giue I wald call to remembrance all the sayings of the godly Fatheris, quhilkis treattis according to this purpose, our Colloquie sulde extend the boundis and grow tyll ane gret worke, quharefore we wyll rehearse the sayings of the maist notable Counsallis.

I truste ye haue adduced all myght serue anywayes in your Iudgement to this deuillische purpose of the defence of the miserable masse, but if the mater had bene good and allowed of God, I dont not, but albeit ye should peneuere not haue nedeth so many, yet we could haue contented with a few number, but my beleue is that these authors being ryghelie considered, the tyme weyed, & there myndes graipped out (where in we haue take some paine, not vnfuctfullie God be praysed) the lector shal perceane clearly that they make no thing for your partie. Followeth the concile Nicene.

Towards this purpose (sayeth this author. " The counsall Nicene, quhilk wes the first generall consal efter þ tyme of Apostles appuin in al ages, 1226. yearis bypast, writtis and sayis on this maner disponing our selues to the godly table, lat vs not luke slenderlie vpon the bread and the cuppe set before vs, but lat vs lyft vp our mynd be faith vnderstanding in that holy table, to be the Lambe of God, takin away the Sinnes of the world, offered vp be the preistis.

The Confutation of the Abbote

“ without blude, and we receauing verilie his
 “ pretiūs bodie and blude, aucht to belene thaim
 “ to be the plage of our resurrection.”

The Sacrifice that is here spoken of, in the determination of the concile, is a Sacrifice of prayse, laude, & thankes giuing, whiche albe it be made by the minister, yet since it is made in the name of the whole Church, & the people doth consent in there hartes to it, that is oppinlie spoken by him, yea, & doth approue it to by the saying, Amen, It is repited no les to be the Sacrifice of the assistants nor of the minister. This then is the Sacrifice, the concile speaketh of making no mention of a Sacrifice propiciatorie to be made for remission of sinnes of the deade and quick. This propiciatorie, and expiatorius Sacrifice wes offred vp by Christe, & that ones neuer to be repeated ad reitrat, for the way is euer ready prepared, & his blude, euer fresehe, as the Apostl. speaketh, The Church in dede, in memorie of that Sacrifice, offereth vp cōtinuallie oblation of oration, prayers, & thankes giuing.

Heb. 10.

The wordes of the Concile calling Christe, the Lambe of God, that taketh away the sinnes of the world, are not to be referred to the symboles of bread and wyne, whiche the concile diserte lie pronunceth to be there, but to the Sonne of God, Christe him self, who wes made the verrie propiciation of our sinnes, and the correction of our Deace. But here I wyl hear with your salt, in the translation knowing yow to be ignorant of the Greik tongue, & should passe by it, if it should not serue to the declaration of the mynd of the concile: for lest that any mā should think that this action, be a verrie Sacrifice, this is added *ad* *hoc* that is (not lyke a Sacrifice) or (not after the maner of a Sacrifice) so the sentence (Sacrificed of the prestes) (not as ye turue it) without blood (but) Sacrificed by the prestes, not after the maner of a sacrifice or not lyke a Sacrifice, declareth plainely that there is no suche Sacrifice propiciatorie ment of here as ye falslie pretende: whereby ye may perceauē euidentlie a great difference betwix the Sacrifice that is offred by the prest, and the Sacrifice of Christe, who in verrie dede, did offre him self, after the maner of a Sacrifice, that is to the death, for the absolution and expiation of the sinnes of the worlde.

Note diligently
 and take heed.

The

The priest with the chalice and bread, and offer up (not after the manner of a sacrifice, as the council sayeth) the action of thanks, laude, and prayse for that sacrifice cause, whereby the wrath of God is appeased, sanctification purchased, for his blessing, wipeth away our sinnes, and not the eating of his body, nor drinking of his blood.

The blessing of Christ & not the eating wipeth away sinnes.

And forder we shall observe in this that this council, willeth vs to lyft up our myndes, and not to fixe them upon the blime & temers, that be set before vs, we be here I say, admonished Christs body naturallie to be in the heavens, and to be so wayes here, in this action, but as he is in Baptisme, as this council plainly doeth declare, and we haue already shewed in Chrysostomus. Others thinges I passe by, that be here to be observed, and are most iustlie set forth, as the forme of the action, the mention of the Table, according to the forme practised, and observed by our Saviour, the saying up of all hartes by faith, the distribution made indifferently to all of both the parties take, but a lytle and toder quantity, knowne, that we do not offre vs thither, for the satysfacion of filling of the flesche, but for sanctification, as the council doeth moste godly conclude.

For the body of Christ is not in the bread, but in the hearts of the faithful.

Now lat vs run to the consale of Ephesus, chapter 128. Iuris bypast, quareby wes condemned the error of Nestorius, wryttis on this manner, we do offer ane unbludie sacrifice, and also we run to the haly Sacrament, and at maid haly, being maid partakers of the haly body and blode of Jesus Christe, quibill wes maid redemer of vs all, not receaving it as common flesche (God forbid) nor as the flesche of man maid haly and toynd to the Sonne of God, be any unie of worthynes, or ellis as being ane Mansioun of God, but as that quibill verelie gevis lyfe to mens saules, and wes maid proper to Gods awin soule

The body of Christ is not in the bread, but in the hearts of the faithful.

8 The Confutation of the Abbot

him self. Hitherto the counsaill Marke how this
 two ancient counsellis dois approue the Sa-
 crifice of the masse, and als the reall presence
 of the Lordis body, in the Sacrament of the
 Altare.

To the one counsaill I haue answered, and schewen
 the trew meanyng of the sayers in there determination,
 where there is no thing, that any wayes appertheyne,
 or properlie can be applyed to the masse, lyke as in the de-
 creit of this counsaill, there is no thing making for your part
 and for this cause, the Sacrifice that they acknowledgeit
 to be here, they pronounce it to be one vnbloody Sacrifice,
 that is no sacrifice in dede, if we should speak strictly, and
 according to the proper nature of a Sacrifice, but onely
 to bear the name of sacrifice, because it is a monument,
 so memorialis, and as it were one anniuersarie of the propi-
 ciatorie Sacrifice offered up by the Sonne of God, so that
 the meanyng of this counsaill, is one with it of the counsaill
 of Nicca, for it that is meant by the Aduerb,
 is here called vnbloody.

Marke
 how the
 one con-
 saill ag-
 greth
 with the
 other &
 expo-
 neth it.

The pa-
 pists cal-
 ling the
 masse be
 vnbloody
 sacrifice,
 directlie
 repug-
 neth to
 the consti-
 tution of
 the con-
 saill.

Consider with your self, how far ye offend against this
 counsaill, that sayeth, and defendeth the verrie contrarye, for
 ye affirme that ye haue a bloody sacrifice going about to in-
 sette a reall presence of Christes body, and blood, for if
 his verrie and reall body be there, in your masse, & his
 verrie and reall blood, and oblation made of them, it fol-
 loweth necessarilie, that it is a bloody Sacrifice, & so your
 conclusion directlie is contrarye to the constitution of the
 counsaill, that calleth it one vnbloody Sacrifice in the ma-
 ner, as I haue declared.

Now haue we, God be prayesed, attayned to the end of
 this authores arguments, there be no other thing in his
 booke, worthy of answer, nor the les, lest that he shoulde
 bragge (as I knowe the new authoris) if any thing shoulde
 be pretermitted, we shall go throught all the rest. Here
 then is James brought in prayling his reasons, and argu-
 mentes grauing them to be most pperlye alleged & expounded.
 In this, I wyl trouble the reader no further with many
 wordes, but referre the iudgement to him, if it be not e-
 uidentlie declared, that he her hath be any fundacion of
 the masse in the old Testament, nor in the new, exemple,

nor practices of the Apostles, authoritie nor suffrage of antiquitie, ether the fathers, ether yet the conciles, which he all moſte vntreulie pretended to make for him: his wrangling and waisting of the places of Scripture, ineptlye and impertinentlye cited by him, together with there want and germane ſenſe, is expounded his ignorance of the Greke tongue, and antiquitie (as it becometh the knowledge of the which it is not able to any man to tranel happelie in the matters of Scripture) is oppinued vp, and the verrie and naturall mynde of the fathers, and counciles referred to the contentment, (I thinke) & ſatisfaction of the moodeſt and gentle reader.

I haue ſhewen, beſydes this, the thinges that wrappeth vp this anchor, in obſtinate and blindnes. For his owne affection and his ſolide and inconfiderate zeale being addicted to the defence of that, that ſeemeth good vnto him, and as we ſee, a febricitant man, hauing his ſtomacke corrupt, and his taſte inverted, all thing, be it neuer ſo good, ſynkerh to him, euen ſo it is in the mynde, when a man is addicted, and fixed vpon any purpoſe, be it neuer ſo wicked, it ſhall ſeeme good, be it neuer ſo impure, it ſhall appeare goodly, be it neuer ſo hurtfull and deteſtable, yet ſhall it be to him pleaſing and delectable.

A fewe it is, that the ſpurre of ambition pricketh a man vnderfullie forwarde, when a man wyll ſente, & appeare, wyll ſet vp, and extolle him ſelf, and ſo wyll be ſingular in opinion, and of theſe, aſſaie, we haue a great number, who in tyme of poperie, and darknes regarded not maner, cared not for no ſond ceremonies, whiſpered in euerie corner, yea, and ſome tymes plaineſpeake al to be wicked (as it wes in dede) that wes then bleſed, cryed for reformation, which now of the great mercey of our God offered they Loth, and abhorre, wolde be againe at there homite, the ſynking dung of poperie, we loked not (ſay they) for a ſpeaking God, that ſo ſcharplie rebuketh vice, and extremelie puniſſeth, let vs retorne to our dum God, that neuer ſaid euyl to vs, but wes euer for the pryce ready to forgiue, what ſo euer we had committed: to the purpoſe, one inconfiderate zeale, ioynd with ambition, it can not be expreſſed, how pitie and ſtrong it is to carie a man away headlonges to induration: then if ignorance ſhalbe added the mother of wyll, and arrogancy, the ſeiknes becometh to be incurable, paſſing exceeding al remedie.

The corrupt affection of the mynde is moſte ppetlie copared to the ſtomacke and taſte of the febricitant man loyng all good meates.

The ignorance of antiquitie, and of the Brevis tongue, hath helped muche to pervert your judgement, Sir, in preposterous, and inept citing of the sayings of the ancient doctors; and I fear, that ye have rather given credite and faith to others, that hath traueled in this wicked cause before you, nor hath red them your self. When a man is affectioned, then his word how casalie is he transported, what so euer he readeth making it to serue to his purpose, this, thinketh he, is to be liked; here is mention of the masse, here is worde of a Sacrifice, here one oblation, what so euer it be, it muste serue to the purpose without all consideration and tryall.

This hath bene a part of my rancell, to oppin by yourseikes, and the cause thereof, beseeching the eternall God, to put remedie to it, if his godly pleasure be take not this to be said in realising maner, how so euer ye desire to be entertained, reaking without all measure, moderation, & modestie against the word and holy seruantes of God, yea, aduerse to prophets sent of his great mercy, to redime the face of the earth, which had so horribly euylined from God, and his obedience, but rather, Sir, think and iudge it to be said of a zealous heart, desiring and chiding misse carnallie your conuersion, and disformed repentance. James after that he hath thus prayed him self as it is wyrtte in the old proverbes, Scales claweth euer one other, then requirerth he for his memories cause a rehearsal be made of the whole disputation, to the which reasonable desyre as he is verie gentle in such cases, how so euer he appear to be otherwise, he granteth to plying lie and first bringeth him back to it that was principal of the whole disputation: If the masse be a sacrifice instituted by Iesus Christe, in his laster Supper, which he taketh to be clearly prouen, but by this manner, I wold speake nothing, but require the reader to call to remembrance, what hath bene spoken against his definition, the ground and foundation of it drawn out of the wordes of the laster Supper, in the which wordes, there is no commandement given of oblation, nor Sacrifice, but onely to do that which he had done, to take bread, giue thanks, bryke, and distribute it, and all in remembrance of his death, the which being thus practised, they myght be assured of his verie body and blood, to be thereby nourished and refreshed vnto eternal felicitie.

The inconveniences, and absurdities, that doeth ensue of your oblation, hath bene declared, how ineptlie and improperlie ye adduce Malachie, the trew meaning and sense of the Prophet hath bene shawen by the vniuersall consent and exposition of the most godlie, some do thinke the mynd of the Prophete there, to signifie, & forewarne the vocation of the Gentiles, and nations, by a maner of speache familiare to the Prophetes, to wit, by the inward and spirituall maner & forme of worshipping, set furth according to the worshipping of the lawe, to propheticke the vocation of the nations together with the reiection of the Jewes. In whose place they war to be recreated & adopted.

As in there whole workes, we haue the gyftes exhibited vnto vs, in Iesus Christe, paynted furth, by the figures, agreeing to there age, as the conuersion to God, by the passing vp to Ierusalem, his adoration by the offering of all kynd of gyftes, and Sacrifices, and by the visions & dreames, we haue the foresignification of that great knowledge, that was to be given to the elect, and chosen at the wondrouslye Reuelation of the eternall Sonne of God, Iesus Christe. In this place of Malachie, is euen all dycted to that, that is spoken of the three Altars, to be erected in Affrica, Egypt, and Iudea, for if ye be of that opinion, that this propheticke of Maie is fulfilled, and accomplished, ye must shew to me, where, and vpon these alteres, were erected, and further, if every kingdome hath a certayne temple appointed, or one altare for itselfe, and if ye wyl haue any worke to the, I truste ye wyl be drowen to confesse, that the Prophetes vnder the former types, and figures agreeing and consonant to there ages, forwaderth the dilatation of the kingdome of God, at the exhibition of his sonne Iesus Christe.

Besydes this, I haue shewen how miserably ye are deceaued, thinking that there is no other Sacrifice, but your maner. notwithstanding that the faithfull now styll offereth to God, a cleane and vndefyled oblation, as we haue alreadye spoken. The similitude and comparison of our Saviour, with Melchisedec out of the author to the Hebrewes, is explained, and to it adioyned, the interpretation of the wordes of Dauid, In the 118. Psalm, which wordes no wayes apperteyneth to any oblation of breade and wyne, but to the perpetuall of his kingdome, with-

Thethinges that were to be planted be Iesus christ at his cūmyng forewarned and set furth, by the prophets vnder the cytes and figures then vied.

out any fallow or successor, for it is plane that Melchisedec made no oblation of bread and wyne to God, whereof there is no mention, but onely brought them furth to Abraham, and his wearryed Armie, as Chrysostomus, and Iosephus doeth note, and there shall be any place to conjecture & probabilitie, but we ought not trouble our selues with the cause, wherefore Abraham so did, but rather to keip silence with the spirit of God. And if any oblation shall be granted in the Lordes table, it is of bread and wyne, to be sanctified, and conuerred to one Sacramentall vse, frome a prophane and naturall, and not to be transubstantiated in the body and blood of our Saviour, for then the similitude shall perperhe, so that no thing can make more against the reall presence, nor this, as haeth bene shewen.

How ye are abused in the Dasoner Lambe, thinking all the poyntes, partes, and ceremonies of it, to be performed in the latter Supper, as no part of it, should foreshignifie, or apperteyne to the Sacrifice of the Croce, I truste ye be already conuicted, within your self, by it that is spoken, for we haue not to iudge, nor esteame (how euer we haue spoken of this mater before) the Sacramentes of the ancient Fathers to be figures of the Sacramentes of the new Testament, what soeuer similitude or aggrement be betwixt them, but they be all together figures of our redemption in Christe, conforme to the saying of Augustine, the Sacramentes of the old Law, sayeth he, are figures paynting furth the thinges that were to be accomplished, and performed in the Croce of Iesus Christe, in whome we haue the whole perfection of all, and in our Sacramentes we celebrat the memorie of the benefites purchased vnto vs, by his passion, and death.

Trew it is, that in that, that it was eaten, a sufficient nombre called thereto, and appoynted to be practisist in remembrance of there myghtie, & wonderfull deliuerence, it hath a certane aggrement and conformitie with the Lordes table, but how it is a lyuelie figure of the passion of our Saviour, representing it moste properlie hath bene declared.

How fondlie, and ignorantlie ye bryn g in the figures, and allegories out of the old Testament, to cōfirme your doctryne, hath also bene sufficientlie expressed, but in this
part

Contes.
Fast. 2.
Lib. cap. 2.

part as y^e no^t reioyce, so y^e expone your self, even to be
 iested and lauchen at be the verrie Babes, and Infantes,
 seeking a correspondance, and conformitie betwix the figure
 & it that is represented by the figure, for, as I haue said, this
 wes the cullour & clothe pretended by them, that affirmed Sy-
 mon Cyrenus to haue suffered the death, and not our Sa-
 uiour, he being supposed in our Saviours rowme lyke as
 we read of the Lam, that wes offered up for Isaac: be werre
 that y^e be not perceaued to be of this sorte of men and opi-
 nion, which in dede, we must conclude of y^e w^o, if y^e w^o per-
 sew obstinatie the cōgruence of the figure, with the thing
 figurat by it. Upō this wes declared that suche allegories,
 be no pbations, nether yet are adduced to serue for any ar-
 gumentes to confirme any poynt of doctryne in the new
 Testament otherwayes doutsum, but sumtymes to shew
 the conformitie of our doctryne, with the doctryne of the
 old Fathers: sumtymes to exorne, and dilate the mater al-
 ready prouen: and sumtymes are produced in contempt
 of them that can not content them with the simplicitie of
 the doctryne of Christe, but cryeth and gaipeth after sig-
 nes, tokenes, and wondres: as to them that now de-
 syreth the veritie of the Euangel to be confirmed by mira-
 cles, we may mooste iustlye giue the answer, that they shall
 haue no other nor the laying vp of Iesabell in hir bed, or
 any suche other seruing to that purpose.

Now that y^e haue shewe your ignorance of antiquitie, & of
 the Greke tonge, in cyting the fathers, what ener y^e brag-
 ge hereof, I truste it be manifest: where lykenesse wes de-
 clared, what ought to be concedet to the Fathers and ge-
 nerall conciles, to wit, that they are to be receaued so farre
 as they keip them by the pcepte reule of the text of God,
 where they shal exceed this boundes and leane to them sel-
 nes, then haue we to iudge of them, as they did of others
 before there aige.

What apperteyneth to general conciles duely conuey-
 ned without tyrannie, hath bene expounded, to wit, that they
 ener erre, when as they take any thing vpon them more
 nor they are able to manteyne by the Scripture. when so-
 ener they excede, or taketh vpon them to bynd the cōsc iēce
 of man to that, which is left fre by the spirit of God, or to
 determine any thig against the Scripture then not only the
 whole multitude, but any priuate man ought and should
 oppone them, ought and should intercede, ought and should

resist, and withstand as Papuntius to the whole concile of Nice, & sundry others at other tymes. It hath bene seably declared that the conciles cyted by you, seruethe you no thing, but rather maketh against you, and thus I as one appoynted by the rest of the brethren, and of the smallest sheweth and declareth al godly to be offended with you all places of Scripture cyted by you, to be impertinentlie applyed to your wicked purpose, & trusteth to haue puen manifestlie by the Scriptures, the masse to be the most wicked abhominable and denyllie inuention, that euer proceeded of the forge of Sathan, yea, and all defenders admapnotiars of it, to be members of the Antichrist, since it is prouen, to be a thing of Inhe nature, that it deface the Sonne of God, of the dignitie of his eternall printhood, deface the glorie of the Croce of Iesus Christ and sepghteth directlie against the heauenlie benefite and theasour of the holy Communion.

And in this action, I regard not who be in my contrarie, whatsoeuer James is brought in here, speaking (at the pleasure of this Anthon) against his conscience, of the Disciples of the Apostles and the ancient fathers, who maketh no thing against me neither yet ment any thing of the masse, but albeit so were, we haue to say with Aristotle, that it is a thing most holy to preferre the veritie to seemdes, and with Baile, that if one Angell of heauen should annulle any other thing, no, we are taught by Ihesus Christ we muste pronounce it, Anathema accitue.

Now wyll I leape ouer a question casten in by James, of the cause of varietie of opinions in these dayes, which is no mater to be astonied with all, since this is the continual battell, and exercise of the Church of God, from the begynning, yea, and is not without a great profite to the holy Church, and a singulare comforte to every member thereof, albeit that God most iustlie auengeth, and punishe hereby the cotempt of his word, the prophanatio of his ordinances, and the polluting of his Sanctuarie, in dede we be hereby taught and admonished of our horrible apostasie, and declyning frome God, we are led as it were to the hie waye, and brought againe to the originall, whiche is the first Institution, and ordinance of Iesus Christ, whose voice onely should be herd and against the which no man ought to repyne.

This being done, that is the inventions of men, separated and elected, the ordinances of our Scoole Maister erected and set up euerie where, in their owen naturall cleanes and simplicitie, then shall we haue concord and aggrement, & til that be Let no man think that it is able to create or haue any quietnes, how so euer we shall proccad sufficient witness of This is the aggrement of all reformed Churches.

Now let vs with this Authoz, retorne to our purpose, and examine the thre heades of his persuation, out of the old and new Testaments, and the doctrine of Vincentius Lyrnenses, which seemeth so notable, so weighty, and of such consequence to this Authoz, that it cannot be refelled. The argument is drawn out of Torstallus, Bishop of Durame, howsoever this glorious diuine decketh it up in an other and new apperrell.

The first head of your persuation is. "That we
" shall neuer read the people of Israell, quha le-
" ued vnder the seruitude and boundage of cir-
" cumcision, in expectation of Chriftes cuming
" till haue bene abused with Idolatrie, the
" space of. 40. yeeres, or at the maist, the space
" of a maies lifetime, but aies in y time that war
" broght to the knawledge of thair Lorde god
" and it is thap war neuer vniuersally geuin to
" Idolatrie, how than is it possible, that all
" Christiane men beand Baptised in the name
" of Iesus Chreste, beleuang surely, that he is
" already cumin, Sauour and Redemer of the
" warlde, hes leuid vniuersally, in perpetuall
" Idolatrie, thir. 1550. yeeres and mair, with
" out repugnance or gainstanding, be the pro-
" uision of God, and sa furth.

Ye conclude, that ether the Lorde hath more sclenderly entreated vs, nor the Iowes, or then the masse is not Idolatrie, this Authoz doeth verie wisely, to teame

The Confutation of the Abbote

this argument, and call it a persuation; for albeit it may appeare to haue some colloure to perswade, yet hath it no pith nor strength to conuince, geuing, it were trewe, which shalbe declared and prouen moste fals and vntrue.

Consider how aptly this is inferred, the Howes wes neuer by the space of a mans lifestyme, suffered to be in Idolatrie; how can it then be, that all Christianses hath continued in Idolatrie, these 1550. yeares, the conclusion is gathered hereof; ergo, the masse is not Idolatrie, for this howsoeuer ye proceed by a disiunctiue, ye would conclude and affirme.

Consider and examine the argument your self, and pronounce; if ye find any weight wick it, but I pray you, sure ye thus take vpon you the knowledge of Scriptures; how take ye this vpon you to affirme, that the Howes wes neuer in Idolatrie; by the space of a mans lifestyme, the text and historie being so plaine, that the children of Israell persouered and remained still Idolaters, from the tyme of Jeroboam, who set vp the gilded Calues, and made Israell to sinne, til the tyme of their election & bitter exterminion.

Trew it is, that from tyme to tyme, God stirred vp Prophets, to admonishe and rebuke the people, of their defection from him, yet do we neuer read, no vniuersall reformation, nor happy repentance; where do ye read, that euer the statutes of Amrie, as the prophet doeth speak, and before him, the Actes of Jeroboam, yea, euen of parliamēt erecting and setting vp Idolatrie, which did stil multiply and encrease, during the daies and reigne of 19. Kinges in Israell; beginning at Jeroboam, and ending at Hoseas, vnder whom come their destruction: the cause being assigned in these wordes: the Sōnes of Israell, imagyned wicked thinges against the Lorde their God, to buyld them selues heigh places in their cities. &c.

The Prophets rebuketh, euen the verie Trybe of Iudath, for the same crym, notwithstanding the Temple, the Religion, and priesthead placed and remaining still with them, and the promises of God, made to Dauid and Salomon, yet did they continually decline & follow their sister Israell, going awhoring after strange and vncomly Gods.

It can not be denyed, but some faithfull Kinges they had, yet wes neuer the people reduced to the full and perfect.

Mich. 6.
Chap.

2. Regu.
17.

since obedience of God, from Idolatrie, till the tyme of Iosias, who taken away, without any further delay, they returne to their fals Gods, and still follow them, till they wer likewise exterminated. Let vs type the matter heigher Consider how easylie Adame created in all perfection and innocency is drawen from God, consider the state of the world from Adame to Noie, where is the number of the godly, when we read, the Sonnes of God caried away by the doughters of men, and the whole nomber of the godly redacted to a certane family, and concluded in eight persones, yea and of the which persones, some were wicked. what do ye iudge here, of the permission of God? stryking as it were, the whole earth with blindnes, and ignorance of his worde, yea, and haynus Idolatrie, which ye shall finde to haue dured. 1556. yeares, what finde ye after the restitution, finde ye not the posteritie of Noie, to returne to the impietie of their fathers, and continew therein till the calling of Abraham? who out of the tyme of Idolatrie was called, to the knowledge of God: and so the whole to haue continued in impietie, from the tyme of the Flood, till Abrahams calling, the space of. 363. yeares.

Now will I pas by Abraham, Isaac, Iacob, and the tyme of the Patriarches, and of their being in Egypt, and lue you to consider, how Moyses and Aaron are troubled with the people in the Wildernes, and after them, Josuah, and will enter into the historie of the Judges. what defection read ye there from God, that albeit he raised vp men, from tyme to tyme to their defence, yet they doe thinne headlinges after fals Gods.

But here ye will object and reply. Trew it is, that they declined horribly, but they were euer admonished of their defection and Idolatrie: if thou meanest vniuersally that God admonished the whole world, the Apostle doeth manifestly conuict thee, saying, God suffered in the aiges before passed, all the Gentiles, to walk in their owne wayes, that is, to be headlinges led in Idolatrie. If thou sayest, he admonished his owne, so, say I, hath God done so, from tyme to tyme, he hath stirred vp some to admonishe and rebuke the world of impietie, or at least his owne, being wrapped amongst Idolaters.

Trew it is, that euer from the tyme of the Apostles iniquitie and corruption, hath bene creaping and entering in,

The Confutation of the Abbote

as we may obserue by the workes of all the Ancients, whose cheif studie and trauell was against heresies: so that the primitive Church lacked not men that did admonish all of defection and declining from the former and original puritie of the worde and Religion, in whose aiges, as we haue already declared at large, was no masse, nor this your masse neuer had place, till the tyme of the vassation of Gotthes and wandalles, as we haue somewhat touched before, when the people might or durste not conuene for feare, and so did they chuse to them selues, euerie one a Sacrificer, at the exemple of Melchizedek. And thus was the beginning of your masses, alwayes the prestes findinge the Masse sappy, large lucre, gaires, auantage, they be- ginne to deck vp the whore, not vnlke to Heliodorus Sandoza, setteth her furth a whooring with the Princes, and no dout, some godly men in these aiges hath espyed and tryed furth her impietie, albeit there names be suppressed, that the fore signification of Iohanne the Biltine made in his Reuelatio, might haue place of the great silence should ensew the laying vp of Iesabel in bed, which silence con- tineweth from the latter parte of the Second Chapter, til the 17. where the damnation of that whore is foreshewē, and the cause of the same to haue bene her fornication, and the shedding of the blood of the Saints, with the which, she hath bene drunken. But wonder it is, that ye can finde none that hath bene offended with the face, regimēt, opinion, doctrine, rites, and maners of your Church, before the dayes of Wickleafe, and Iohn Hus. If ye be so well sene in the antiquities as ye bragge, ye can not be ignorant that Anachorites, who separated them selues from the common societie of men, are of long age. If there had bene nothing that offended them, euen in the face and re- giment of the Church, it had not onely bene folly, but also impietie to haue separate them from the company of the faithfull. I do not allow their fact in all thinges, but the separating of their selues is an euident argument, that they were moued by some prick of conscience, to auoide the publick corruption, that then beganne to grow in the Church.

The diuers mutations and changes that we read in Monachatu, or in your monkish Religion declarerth the same, for if they had bene fully content with the publick ordour,

ordour, they should neuer haue inuented an other. It
chaned to them, I grant as did to sectes before the mani-
festation of Iesus Christe, that is, the forther they decly-
ned from the common societie of the people, and of the ac-
customed Religion, the deeper they fell in damnable er-
rors. But yet their first morion proceeded, I say, frome
offence conceaued in the publick error, so that all their de-
fections and particulare Religions were complantes, and
as we may call them accusations of that Religion which
wes commonly receaued.

If I should bring furth the complaints and accusations
of the moste learned, amongst the Ancients, of the confu-
sion and insolency of there aiges, and specially of these that
sharply reprehended your mother Rome, her pryde, inuy,
iudgement and doctrine, I should spend no small tyme.
Your owen Hierome feared not to tearme her after then
ones, Babilon, and *pupurata meretricis*, and affirme that
the inuy of the clergie of that cite, was so intollerable, that
it compelled Tertuliane to fall to the error of Montanus
Augustine copleined, that the Church wes burdined with
superfluitie of ceremonies in his tyme, how vehemently
Gregorie, Ambrose, Bernard, and others, inuey against
the insolent lines of the Clergie, ye can not (excepte ye
wilfully will) be ignorant: and if ye object that these com-
pleane of manners, but impugne no doctrine publickly
receaued, we shall finde you some. We read of Bertra-
mus, who in the tyme of Charlemagne, and at his desyre
confuteth the impius opinion of transubstantiation, and
after him Berengarius: Wickleafe in deid, goeth neuer the
quick, & oppenneth by the whole poyson and vnicouereth
the whores head, plainly pronouncing the masse to be
Idolatrie, to him succedeth Iohn Bus, and Dicoonius
Magensis, and others in that aige, so from tyme to tyme
the matter hath bene conducted so by the Spies of God,
that there be none so deaf, but they haue herd of her forni-
cation, none so blind, but they haue sente it to the great con-
fusion and shame of all her pertakers. Thus ye are co-
uicted of two manifest lies, one of the Israelites, and the pe-
ople of God, them I haue shewen to haue bene giuenouer
in Idolatrie, during the tyme of many Kinges, and if we
shall haue recurre to the beginning, we shall finde thousand
years, and long aiges, and so furth. There is no faute

with God, who hath giuen vs his Law, laide it before vs, hath kept nothing back of his will, and holy mysteries, but hath in all pointes sufficiently reueled them.

Thus we be conuicted mosse worthy of induration, being the Authoꝛs of this defection from him, and contempt of his reule and Lawes. The Second vntreuth is this, that ye affirme your masse to haue continued this. 1500. yeares, since it is prouen, no such impietie to haue bene knowen in the tyme of the Fathers, and all their meanings to be referred to the holy and blisshed communion.

Now followeth the Second head of the new Testament, where this Authoꝛ writteth thus.

" It is writtin in the Euangel, the pines quibill
 " our Sauour maid to his Apostles, and to all
 " other faithfull Ministers in the Kirk of God,
 " to the end of the world, on this maner, I shall
 " pray the Father, and he shall giue you another
 " comforter, that may abide with you for
 " euer the Spirit of veritie, when was this
 " promes fulfilled of our Lorde Jesus Christe,
 " towarde the Spirit of veritie to his Kirk
 " and faithfull Ministers? Gif all the ministers
 " of the same, and all others of Christes Kirk
 " he beleue vniuersally in perpetuall Idolatrie
 " sen the tyme of Christe, to this oure dayes.

And thus concludeth this Authoꝛ, that he is compelled by this argumēt, to affirme that the masse is no Idolatrie, or then the Lordes promes hath not bene fulfilled, according to the Scriptures, for we are assured (sayeth this Authoꝛ) by all writers that the masse hath bene vniuersally approuen in all aiges, yeares and tymes, euer since the tyme of Jesus Christe our Lorde, to these oure miserable dayes.

Of the promes of God we doubt not, of the performance of it we be likewise assured, but your masse to haue bene thus vniuersally receaued and approuen, since the tyme of Christe, till this aige, this is a manifest vntreuth, for the Ancients neuer knew it, neither yet did euer the Breth Church

The
massene
uer erec-
ted til
the Bif-
hope of
Rome
inuaded
the su-
premacie

Church receaue of authories it, yea, euen in this our aige, yet still hath no priuate masse, ye saill then in this, and is miserably abused, taking it to haue bene vniuersally recea-ued, since the tyme of Chryste, till these dayes, which is a great lie, and thereupon I wil toyne this Issue with you that ye are not able to proue your masse, euer to haue bene erected in the occidentall Church, till the tyme of the su-
premacie of Rome; till the tyme that the Bishoppes of Rome inuaded and vsurped the impyre and tirāy about their brethren.

what assistance they haue had of the Spirite of God, promest to his Church, their doctrine & workes testifieth, the iust plague, vengeance, and damnation of that great whore; that sat vpon many waters; which now hes en-
sewed; doeth witnes. I will send you to the Reuelation of John, where ye shall finde your mother the whore of Rome; so painted furth with her cullores and properties, as if he had euen loked vpon her, and all her filthy and horrible fornication; the cuppe declared, whereof she had
impossoned the Princes about her. Shall we think that albeit God gaue ouer this stinking, vyle, and common harlote, in her owen vanitie, & suffered her to go a whoing as he threatneth the daughter of Iudah by the Prophet, till the measure of her iniquities be fulfilled: Shall we think, I say againe, that Gods holy Spirite is not with his Church: with the Breikes it is manifest, who euer did see the impietie of Rome, and neuer did receaue their
constitutions, yea, and here in these partes of the occident no doubt, but in all aiges hath bene men that hath withstood
such impietie, as we haue Larentius Walla, arguing that saite of a manifest vntreuth and rapine, where he proueth
all to be lies, that is vainted and blawen by the Roma-
nists; of the donation of Constantine Emperour, and so consequently may be easylie gathered, that they inuaded
tyrannycally & rauenslie other mens possessions, be lyke the Emperour being occupied in the orient: and others
hath bene, that hath noted the wickednes and impietie of that saite, as their owen Histories: lyke as we shall neuer
seik, nor lay against them any sharper probation, nor shall
be drawen out of their writers, and especially of them that
hath bene mooste quicke and sharpe against their impius
doctrine. The Names of many we haue not, that place

Reue. 17.

In lib. de
ementis
donatione
constant.

The Confutation of the Abbote

might be to the great silence, forewarned by Ihon, and se
 Reue. 2. is not to be doubted, but God had his owen in all tymes,
 albeit vnknewen to man, according to his answer to Eli-
 ab. I haue left to me Seuen thousand, that hath not bow-
 ed their knie before Baall. This shall suffice for answer to
 1. Reg. 19 the Second head of your perswasion.

Now let vs come to Vincentius Lirinensis, an Author
 in verie deid vnknewen to me at the tyme when I did
 firste read your treatie, and so wes driven to inquire of
 others, if they had at any tyme ether redde this Vincenti-
 or herd of him, they could shew me nothing, but appeared
 to be glaid, neuer to haue had any thing to do with him.
 Last of all within a shor space, I require of him at one of
 our brethren, who shew me the verie way to come by him:
 the way wes this, to ask of him at some freir or monk,
 which wes hard to finde in this great raritie and scarcnes
 of that byke, I thought well with my self, he had bene a
 Doctoz man, howsoever he hath bene a throt cutter. This
 way at last, did I atteane to my man, and pull him out of
 the Doctoz to the battell againe, and shuke the Conl from
 him, to make him for his firste profession, the warre: for
 in the beginning of his laudable (so speaketh of it this Au-
 thor, as he had bene his Armoz bearer.) he dissimleth not
 that he had receaued wages, and I dout not but he wes
 worthy of them, wearied alwayes with the trauell, and
 his handes litted with blood spilling, he giueth him to be
 a Monk in some Eremitage belyke (for there wes no o-
 ther Monkes in that aige, if he be so olde as this Author
 pretendeth) where he might appease God, *Sacrificio*
Christiane humilitatis, by the Sacrifice, yet alwayes of no
 masse, but of a Christiane humilitie. well, he proceedeth
 and giueth the thre notes, whereby a godly doctrine shalbe
 discerned and tryed from vngodly and superstitious, anti-
 quitie, vniuersalitye, and consent, which being toynd
 with the fundacion of trew doctrine, proceeding from
 the Spirite of God, no dout, may moue muche to cause
 the doctrine to be embraced, as we se the people of Sichar
 Ihon. 4. firste moued by the wordes of the Samaritane woman, to
 beleue Christe, but after they had herd them selues, then
 pronounce they plainly, that not for her sermone they be-
 leued, but we haue herd him speake, and we know him
 to be Christe the Sauour of the world. If the wordes &
 notes

notes of your Doctoz man, shalbe thus taken, I will go with you. But if ye will hereby think that these thre concurring, are sufficiēt to establishe any doctrine, otherwayes doutsome and fond, that I will vterly deny, and proue to be a manifest blasphemie and vntreuth, for the Church of God hath no way nor reule to iudge and discern betwix godly doctrine and wicked, but the Scripture, whatsoeuer we finde here commanded, that haue we to receaue with all reuerence and expedition, if that is not here, or is repugnant to this, to iudge it wicked and impius.

Shall we think that antiquitie shall preiudge the holy ordinances of God, ether yet vniuersalitie or consent? Shall we think that the booke of the Law Deuteronomium should not be receaued, because it had bene suppressed and synt alog time? To the ordinances of God, howsoeuer they haue bene cōtenued by the space of one aige, two, thre, foure, fīue, yea, a thousand aiges, yet are they euer to be receaued with all humilylie, trembling and feare. But let vs consider, what is to be giuen to euerie head of these thre notes, and first of antiquitie, whereof ye bragge most, for that ye haue continually in mouth, the masse is so olde hath continued this long, and so furth. Shall this be now casten away, that hath bene so long retyned?

Firste I haue answered, it to be fals, that ye affirme to be trew, for there wes no masse in the Apostles dayes and tyme, nor yet in the primitive Church, so that it is cleare to any that is wel versed and sene in antiquitie, that there wes no such abuse, a fīue hundredth yeaes or longer, yea, and albeit this your masse had bene as ye falsly pretend in the dayes of the Apostles, Shall we think that sufficient to proue, and declare it to be good, which is a manifest impietie? God forbid.

How olde I pray you is the Deuill, Author of all iniquitie & impietie? How long is it since the fall of Adam? In this ye may consider the nature of the world, that euen since the creation, hath abused and inuēted wicked wayes, to draw the people from the obedience of God, yea, and euen then when it appeared that the restitution promist by the Prophetes, wes so accomplished in Iesus Christe, that all lies and errors were vterly rooted out and removed, yet do we see and reade, wickednes to haue bene set vp, lies to haue abounded, to haue oppressed and obscured the veritie, and the Religion of God prophaned

The only meane and way to trie true doctrine is the scripture of word.

The Contutation of the Masse

and brought in contempt.

This is
to be este-
med laity-
ly inuen-
ted that
is deny-
sed by
mā how
old soeū
it be.

The
Turkes
religion
is more
older ad
more vn-
niuersa-
lie reca-
ued nor
the masse

The mi-
serable
end
of the
Popes
kingdom.

Consider I pray you, what Cipryane writeth contra Aquarios, who euen in his aige did alledge and lay for them antiquitie. Was, pas, thy way (sayeth he) with thy antiquitie, for in so farre as it is preiudiciall to the institution of our Sauour Iesus Christe, and to the right vse that he gaue vnto vs, it muste be condemned and the more Ancient that a custome be, it is the more pestilent and pernicious, because that thereby men be wrapped vp in a more deepe induration of hartes, and all cloike and conuerture of excusation is taken frome them: and this same Authoz speaking to this same purpose. Our maister Christ (sayeth he) sayeth not, Ergo sum consuetudo: but he sayeth, Ergo sum veritas that is, Christ sayeth not I am consuetude but I am veritie. I might adduce out of Augustine, Chrysostome, and others of the Ancientes places to this purpose, but iudgeing it to be plaine and sufficiently prouen, I superseed further probation. Since the Ancients refellect abuses, what cloik of antiquitie soeuer be pretended, let neuer our selues be so caried away after wickednes, that euer we giue place to it for any pretence: but let vs indeed consider if it hath the fundation of the treuth of God, and not laityly diuised, inuented, and set furth by man, for that is to be iudged laityly inuented, whatsoeuer man hath diuised in the worshipping of God, lyke as your masse is, whatsoeuer antiquitie ye bragge of.

Your Second note is vniuersalitye, to the which what weight of pbation oght to be giuen, it is easy lyke wise to consider, we know the Alcorane to be of greater antiquitie, and receaued vniuersally in mo Regions and countries, nor euer your masse hath bene. Shall we then by this note, authories and allowe it to be good. But ye restreine this note of vniuersalitye to Christendome, to this I answer, that the Grecians, who euer hath bene more witty and godly men, nor the Latines did neuer receaue your masse, and amongst the Latines them selues, we haue not to think, but some men did espy the great vanitie and superstition of it, albeit their Names be suppressed, that the great silence foresignified by Ioanne might haue place but now darre I bouldly affirme in the Name of God, the horne of their kingdome to be doune thzung, and neuer to be erected againe. Remember the golden Calf erected by Aherobaam.

Jeroboam, vniuersally receaued throughout all Israell and continued till their vtter extermination and after. This is the comfort and exemple I had to lay before your eyes, that be papistes, and gaipeth thus busynesse, and anxiuslie for the masse.

Thy thirde note of consent, which ye desyre to be a certayne agreeableness, in a doctrine without any faction or diuision, is not much different frome vniuersalitye, and I will to that point answer you in one worde, that if all the Nations of the world should consent and agree together, in any thing that is vnlesfull, vn honest, and vngodly, it is no more to be regarded, nor if any priuate man should affirme it, and I say further, that a priuate man ought, may and should withstand and oppone him self thereto. We know the craft of the Deuill, euer to haue bene since the beginning, to stirre vp Realmes, nations, and countries, against the treuth, yea, and euen in the places that be especially called by God, sanctified and consecrated to the praise and glorie of his holy Name, that there he maketh his greatest effort, to supplant, distroy, peruert, and deface the whole. How his interpyles prospered amongst the Children of Israell, the peculiere, chosen, and adopted people of God, it is plaine by the Historie, and what victorie he hath had amongst the Christians, the experience yet still teacheth vs. How he troubleth, stoneth, and rageth now, when as by the mercifull visitation of our God, his shiftes and craft are oppenned vp, his members and ministers knowne, and the horne of his kingdome ouerthrowen, yea, and the masse the principal instrument of his forge vtterly broken (which ye in the conclusion of this treaty say, Luther wes forbidden by the Deuill, to the great contempt and ignominie of that godly man, euen as it were, a great absurditie, that the Deuill shall speak any thing that is trew: otherwayes we be instructed by the Spirite of God, to wit, the treuth plainely confessed by the Deuill, the Sonne of God acknowledged in Euangelistes, and in the Actes of the Apostles, read the. 19. Chap. and thus take home your change againe) euerie man may iudge. I am assured that the Deuill hath these thre notes, antiquitie, vniuersalitye, and consent. that ye require in a godly doctrine, so of your doctrine may conclude, the Deuill to be God, and his doctrine to be godly, yea, and

The masse compared to Jeroboams golden Calues.

Every one ought to oppone him self to vn-
treuth.

The craft of the deuill euer to deface the treuth.

The Confutation of the Abbote

**Tak heed
to your
notes
Papists.**

Math. 7.

**An fals
doctrin
and a
bastard
and wic-
ked wy-
shipping
of God,
are verie
plagues
albeit
they be
cōforta-
ble and
necessary
for the
exercise
of the
Church.**

**neuer do
did I any
agesince
for the de-
fence of
of masse.**

a great injury is done to him, in that, that he is elected, since he may enter in iudgement and plead his cause, laying for him antiquitie, vniuersalitie, and consent, foure thousand yeares ringing amongst the Gentiles: but haue ye neuer red that the way is strait, that leadech to Salvation, and few enters by it, but the way that leadech to perdition, is ample and spacious, and many shal enter in it.

Now hauing particularlie refuted your notes, in the which ye earnestlie reioyce, and applye to the masse, moste vntreulie, I wyll conclude, that albeit the masse had all antiquitie, ye can pretend, vniuersalitie ioyned, and consent all this is no thing, we haue not to do, but to wip and beswaile our Synes, and iniquities, in punition whereof the eternall of his great Justice, now wreth furth his wraith, stryketh his people with blyndnes, permitteth them to synne headlynges to perdition, and a whooringe after Idolatrie, and I beleue to haue prouen sufficientlie therewes neuer a greater nor the masse, all kynd of impietie being conteyned in it and it not vnylike to Hydra Lerna, spoutting furth her poyson to the infection of all.

Secundlie, we haue to Judge it wicked and abominable, since it hath not the fundation in Scripture. For all thing schollic that is inuented by man, to the worshiping of God, is Idolatrie, and abominable, according to our first proposition. The Virgines, Martyres, and Confessores, nether did approue the masse, nor yet suffer for it, but for the testimonie of the name of Iesus Christe, And the profession of his faith, with all constancy: & now in this aige, when it hath pleased our God to discloile the horrible wickednes of it, how many haue we sene offere there bytle finger to the fyre for it. And thou thy self, glorious Doctor, if thou were not at thyne ease in all securitie and quietnes, thou should not thus blaw of it: and the tryal of fyre were sett vp to thee I fear thou should schynke and desyre some tyme to adwyse,

In the confutation of thy masse, nether cleane we to antiquitie nor vniuersalitie, nor yet consent, but affirmz constantlie that it is the duetie of euery man to refelle reiect and condemne it by the Scripture of God, lyke as we haue in that the constant & vniuersale cōsent, without any variace, schisme or diuision of the moste part of all Christin dome, and so may boldlie pronounce it one accurse, and

utera

utterlie to be exterminated out of al realmes: which work, as God hath begunne of his infinite mercy, so will he conduct it potently, to the praise of his holy Name, the comfort of all godly, the erecting of the Tabernacle of David, and reparation of the ruines thereof. Amen. Masse.
 Lorde and tary not.

Amos 9.
 Act. 11.

FFIISS.

TO this treaty of the masse, this Author subiuneth a certane addition, which he tearmeth appendix, and that of the ceremonies and orations that be vsed in the masse, going about to proue them institute, made and appointed by the Ancient godly Fathers, which as partly manifestly fals, partly wicked, impious, vnlearned, and blasphemous, I haue iudged vnworthy of any answer, and will send him to these common sanges, that be sung euerie where at Tables, paynting furth, declaring and getting to euerie man his owen parte and portion, in this dissaguit- sed masque, in such sorte that not without moste iuste cause it is compared to a beggers cloik, being thus patched and clamped, of so many peaces, so many variant, diuers and sundrie cullozs. Waine it were, and superfluous to me, ha- ning already confuted the whole, hauing refelled his eight confirmations, whereof he braggeth so much, to trauell herein. In consideration, that plainly he granteth all these ceremonies, prayers, and orations, to be inuented by men, set to and added by men, to this monster, and fynally, nowayes to leane to Gods comendement and worde: and so shall we shortly conclude, the masse to haue nothing to do with the institution of our Maister and Sa- niour, nether in the substance, as I haue plainly prouen by the Scriptures, Councils, and godly Fathers, nor yet in ceremonies and prayers, as is her confessed by you, Sire, and so moste iustly we haue reiected it, and iudgeth it to be the greatest abhominacion that euer wes inuented by Sathan, and the moste haynys Idolatrie, that euer entered in the Sainctuarie and Church of God.

Lorde oppen his eyes that he may see.

So be it.

Imprinted at Edin-
burgh, by Robert Lekpzeuik, and
are to be sould at his hous at the
nether Bow.

Anno. 1563.

Cum priuilegio.



Ite, Missa est.

Ite licet: missa hinc quo debuit ire remissa est.
Nempe ad tartareum trans phlegetonta Patrem.

